

# **Vedic Nighantu**

**A Critical Study on  
The Oldest Indian Treatise on Etymology**

**By**

**G.N. BHAT**

**MANGALORE UNIVERSITY**















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# Vedic Nighantu - A critical study

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## Foreword

I am very happy to write this foreword.

When my student Shri G.N.Bhat expressed his desire to continue his study under my guidance in the degree of Ph.D., I suggested to him the topic "A Critical Study of the Nighaṇṭu". He worked assiduously on the topic and has brought forth this Thesis.

Nighaṇṭu is the earliest available lexicon in Sanskrit. It contains synonyms and homonyms. After discussing authorship of the Nighaṇṭu, Dr.G.N.Bhat has diligently traced the meaning of the Nighaṇṭu words in the R̥gveda on the basis of Yāska's and Sāyaṇa's interpretations. He has given in a tabular form the number of times a word occurs in the R̥gveda and the number of times the word is used in the sense assigned to it by the Nighaṇṭu. This shows that a number of words do not occur in the R̥gveda in the sense assigned to them. Some words listed in the Nighaṇṭu are not found in the extant Vedas, but they are seen in later literature. It is also noted that many words have gone out of use.

There is at the end of the Thesis a comparative study of the synonyms contained in the Nighaṇṭu and in the Amarakosa. Dr.G.N.Bhat has made a few critical observations and useful suggestions for the re-arrangement of the words listed in the Nighaṇṭu.

I am sure that this Thesis will be a mile-stone on the path of Lexicography and Vedic exegesis.

Dharwad  
12.9.1992

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*The management of Canara College Mangalore encouraged me to undertake Ph.D. work. I am grateful to this Management.*

*For all the support extended by the Management of S.D.P.T First Grade College Kateel I remain grateful.*

• **DR. GOPALAKRISHNA N. BHAT**



## PREFACE

The oldest extant lexical work in Sanskrit is the Vedic Nighaṇṭu, which has been commented on by Yāska in his Nirukta. A passage in Nirukta (1.20) indicates the process of advancement of Vedic lore in ancient days. Yāska says that seers who had direct vision of reality, initiated through oral instruction to the later persons, who themselves did not possess direct vision in these secrets of mantras. The later generation declining in the power of comprehension, compiled this work, (i.e. the Nighaṇṭu) the Vedas and Vedāṅgas for the sake of understanding.

As with the passage of time, the Vedic language became more and more difficult to understand, Vedic schools prepared several lists of select words (Nighaṇṭavas) (Niru. 7.13). Many scholars wrote commentaries on these Nighaṇṭus. They are called Niruktas. According to Durga, (Niru. 1.13) there were fourteen Nirukta texts. The Nirukta which has come down to us is of Yāska.

The extent Nighaṇṭu consists of five chapters, the first three of which are called Naighaṇṭuka-kāṇḍa, the fourth chapter is known as Naigāma-kāṇḍa and the last chapter is called Daivata-kāṇḍa according to Yāska.

Every kāṇḍa is again divided into various sections. In the first three chapters, the sections contain one thousand three hundred and fortyone words. The fourth chapter contains two hundred and seventy-nine *aikapadika* words in three groups and the fifth chapter has one hundred and fiftyone names of deities in six groups.

A critical study of the Nighaṇṭu words on the basis of their arrangements in the Nighaṇṭu by tracing the words in the Vedas and in Yāska's Nirukta has been a desideratum in the field of Vedic studies. Here is an attempt to fill up the lacuna of a critical study of the earliest known lexicon i.e. Nighaṇṭu, by tracing the meaning of the words in the Vedas, in general and on the basis of the interpretation of *R̥gveda* given by Sāyaṇa in particular. I have arrived at the conclusion about the approach in the arrangement of words in the Nighaṇṭu, which can be a contribution to the study of Vedic lore.

The eight chapters of the thesis are divided mainly into three parts:

### PART I

There are two chapters in this part:

1st Chapter: After giving a brief introduction about the Nighaṇṭu, a comparative study of the extant Nighaṇṭu and the Kautsavya Nighaṇṭu (which belongs to AV) is made. Explanation on the classification of the words in the Nighaṇṭu is stated here.

2nd Chapter: Authorship of the Nighaṇṭu: The word 'Nighaṇṭu' is examined



in view of the observations made by various scholars. Quoting the opinions of ancient as well as modern scholars, authorship of the *Nighaṇṭu* is discussed in detail. After examining the opinions, it is concluded that Yaska is neither the author nor the re-compiler of the extant *Nighaṇṭu*. He wrote only the commentary called *Nirukta* on the available *Nighaṇṭu* text.

## PART-II

This part contains the study of *Nighaṇṭu* words. The meanings of the words in the first four *adhyāyas* of the *Nighaṇṭu* are traced in the the *Ṛgveda* on the basis of Sāyaṇa's interpretation.

3rd chapter : This chapter deals with all the seventeen sections of the first *adhyāya* of the *Nighaṇṭu*. All the four hundred and fifteen words in these sections are traced in the Vedas, particularly in the *Ṛgveda*. At the end of each section, a tabular form is given about the number of times a word used in the *Ṛgveda* and the number of places of its use in the sense assigned by the *Nighaṇṭu*.

4th Chapter: This deals with the second *adhyāya* of the *Nighaṇṭu*. Fearing about the bulky size of the thesis, (as Durga too comments about the selection of words of *Nighaṇṭu* by Yāksha), I have not dealt with the third and fourth chapters of the *Nighaṇṭu*, in detail as I did in the first and second chapters.

5th Chapter: This deals with the third *adhyāya* of the *Nighaṇṭu*, with all the thirty sections. All the four hundred and ten words are explained giving only one example for each word, which is traced in the Vedas. At the end a note of conclusion is given.

6th Chapter: This starts with a critical introduction to the fourth *adhyāya* of the *Nighaṇṭu*. All the two hundred and seventy nine words which are listed in three groups are explained on the basis of the commentary of Durga on the *Nirukta*, and the interpretation of Sayana, in his commentary on the *Ṛgveda*. A note of observation is added. The last two chapters are written in Sanskrit for the sake of convenience. A short essay on the fifth *adhyāya* of the *Nighaṇṭu* is also included in this chapter, in a separate section.

## PART-III

This part deals with the conclusion of my study. 7th and 8th chapters are included here.

The following topics are included in the 7th chapter :

- (1) Division of the *Nighaṇṭu* with a critical approach;
- (2) Repetition of words in the *Nighaṇṭu* and Yāska's *Nirukta*.
- (3) *Nighaṇṭu* and Sāyaṇa's commentary on the *Ṛgveda*.
- (4) A few suggestions for the re-arrangement of the words, listed in the *Nighaṇṭu*.



The 8th chapter deals with two topics: (1) the words of the *Nighaṇṭu* and their usage in later literature, and (2) words of the *Nighaṇṭu* and *Amarakośa*, a comparative study. It ends with a note of conclusion.

## THE VEDIC NIGHANTU

The *Nighaṇṭu* are the earliest known attempt at lexicography. They bring together the Vedic words like nouns, verbs, adjectives, etc., classifying them as synonyms, homonyms, etc.

Only two Vedic *Nighaṇṭus* have come down to us. One of them is the *Nighaṇṭu* on which the famous etymologist, *Yaska*, has commented. It is called *Nighaṇṭu*. The other *Nighaṇṭu* is called *Nighaṇṭu*. It is a list of similar words and it occasionally adds a word or two, which are not found in the *Nighaṇṭu*. It is included in the *Parasara* of the *Ātharvaveda*.

*Kaṇva's Nighaṇṭu*, a book of the merits of *Kaṇva's Nighaṇṭu*. It is impossible to form an adequate estimate of the value of this text. It is particularly liable to corruption. Hence we find in this text a not inconsiderable number of meaningless words, for which a convincing emendation cannot be found.

The *Kaṇva's Nighaṇṭu*, unlike from the *Nighaṇṭu*, in certain limited peculiarities such as omission of some material. The words in the sections III, 12, 13, 22 and V 3 of the *Nighaṇṭu* are not found here. There are besides a few variants which command themselves intrinsically as being by *Yaska's* commentators.

A list of words meaning to protect (14 and 15) a list of nouns expressing air (16 and 17) a list of nouns expressing the meaning of 'abandon' (18 and 19) these groups are not found in the *Nighaṇṭu*. The only part of the *Nighaṇṭu* which seems specifically *Ātharvavedic* is a considerably long list of words (section 1) which are called *anvāṇṭa* and are added to the usual list of *Nighaṇṭu*.

## THE DIVISION OF THE NIGHANTU

The *Nighaṇṭu* consists of five chapters. The first three are called

1. Dr B. R. Mohak. A Study of the *Ātharvavedic* Literature of the *Ātharvaveda* with special reference to the *Parasara* by 668-669. These submitted to the University of Poona, 1959.
2. Bolling and Nagel. *Parasara* of the *Ātharvaveda*, pp. 10-11, 48-49, 50-51.
3. Cf. Bloomfield. On the so called *Nighaṇṭu* of *Kaṇva*, *JACS* XI, pp. 111-112.



# CHAPTER - I

## INTRODUCTION

### THE VEDIC NIGHAṆṬUS

The *Nighaṇṭus* are the earliest known attempt in lexicography. They bring together the *Vedic* words like nouns, verbs, adjectives, adverbs etc., classifying them as synonyms, homonyms etc.

Only two Vedic *Nighaṇṭus* have come down to us. One of them is the *Nighaṇṭu* on which the famous etymologist Yāska wrote his commentary called '*Nirukta*'. The other *Nighaṇṭu* is called *Kautsavya Nighaṇṭu*. It is a text of similar kind and it occasionally adds a word or two, which are not found in the *Ṛgvedic Nighaṇṭu*. It is included in the *Parīśiṣṭas* of the *Atharvaveda*.

*Kautsavya Nighaṇṭu* : In spite of the merits of *Kautsavya Nighaṇṭu*, it is impossible to form an adequate estimate. The nature of the text renders it particularly liable to corruption. Hence, we find, in this text, a not inconsiderable number of meaningless words, for which a convincing emendation cannot be found<sup>1</sup>

The *Kautsavya Nighaṇṭu* differs from the *Ṛgvedic Nighaṇṭu*, in certain formal peculiarities such as omission of some material. The words in the sections III. 12; 13; 22 and V.3 of the *Ṛgvedic Nighaṇṭu* are not found here. There are, besides, a few variants which commend themselves intrinsically or are reported by Yāska's commentators<sup>2</sup>.

A list of verbs meaning 'to protect (*rakṣe*, section 14 end)' a list of nouns expressing 'sin (*aghasya*, section 63)' a list of nouns expressing the meaning 'abdomen (*udarasya*, section 80)' these *ganās* are not found in the *Ṛgvedic Nighaṇṭu*<sup>3</sup>. The only part of this *Nighaṇṭu* which seems specifically *Atharvanic* is a considerably long list of words (section 116) which are called *anekarthah* and are added to the usual list of *Nighaṇṭavaḥ*.

### THE DIVISION OF THE NIGHAṆṬU

The (*Ṛgvedic Nighaṇṭu* consists of five chapters. The first three are called

- 1 Dr.B.R.Modak: 'A Study of the Ancillary Literature of the Atharvaveda with special reference to the *Parīśiṣṭas*' pp.665- 667. Thesis submitted to the University of Poona, 1959.
- 2 Bolling and Negelein '*Parīśiṣṭas* of the Atharvaveda,' Intro. to AVP, 48, p.306.
- 3 Cf. Bloomfield: 'On the so called *Nirukta* of Kautsavya,' JAOS XI, pp.xiv. iii.f.



*Naighaṇṭuka kāṇḍa*, which contain synonyms. The fourth, which contains *aikapadikas* is *Naigama kāṇḍa* and the fifth is called *Daivata kāṇḍa*, as it contains the names of deities.

It seems, *prima facie* that on the basis of the following principles the words are classified in the *Nighaṇṭu*:

i) The first chapter has seventeen sections. It deals with physical things like *prthivi*, *hiraṇya*, *antarikṣa*, *udaka*, *nadī*, *asva* and objects of nature like *megha*, *uṣas*, *dina*, *rātri*, *kiraṇa*, etc. Here, in all, four hundred and fifteen words are listed;

ii) The second chapter has twenty-two sections. It deals with the synonyms of man, his limbs, objects and qualities associated with him, such as wealth, prosperity, anger, battle, etc. Here five hundred and sixteen synonyms are included;

iii) The third chapter has four hundred and ten words, in thirty sections. This chapter deals with abstract qualities such as *sukha*, *prajñā* and *medhā*. Interestingly, the synonyms of *gr̥ha*, *ṛtvik*, *kūpa*, etc., are also listed here. The first three chapters contain in all, one thousand three hundred and forty one words;

iv) The fourth chapter has two hundred and seventy nine words in three sections. It is very difficult to say on what basis the words are classified into three sections. Many scholars opine that the obscure words (*anavagata-samaskāra-sabdaḥ*) are listed here;

v) In the fifth chapter, one hundred and fifty one names of the deities are included in six sections. The first three sections contain the names of the terrestrial gods, the fourth and the fifth section with the middle-region gods and the sixth section with the celestial gods. In all, one thousand seven hundred and seventyone words are listed in the *Nighaṇṭu*.

### COMMENTARIES ON THE NIGHANTU

Yāska's commentary by name *Nirukta*, not being exhaustive, Devarāja Yajvan, son of Yajneśvara, native of suburb of Rangesāpuri in Dakṣiṇāpatha wrote another commentary on the *Nighantu* between the twelfth and thirteenth century of the Christian era. He quotes from Bhoja (1018-1060 A.D.) and Kṣīrasvāmin (beginning of the twelfth century ) and, apparently, is not aware of Sāyaṇa's commentaries on the *Vedas* or Durgācārya's commentary on the *Nirukta*. He mentions a number of authorities, but for the names of Sāyaṇa and Durga. The commentary of Devarāja, which is available to us, explains almost every word of the *Nighaṇṭu*.



## CHAPTER - II

## AUTHORSHIP OF THE NIGHAṆṬU

Prof. Skold is of the opinion that the term *Nighaṇṭu* was at first applied to the first three chapters of the existant compilation, as the very sectional title is named as *Naighaṇṭuka-kāṇḍa*; but later on, it was extended to the last two sections viz., *Naigama* and *Daivata-kāṇḍas* by a sort of '*pars pro toto*.' Further, he observes: 'An *atha Nighaṇṭavah* at the beginning mss. of the *Nighaṇṭu* may have been taken to refer to the whole work while the colophons at the end of the *kāṇḍas* preserved their old names. The fact, that in our days, not only the first *kāṇḍa* but also the whole vocabulary bears the name of *Nighaṇṭu* can hardly be accounted for in any other way<sup>4</sup>.' He explains the word *Nighaṇṭu* as *nirgranth* (a distangle knotty problems).

Yāska, at the very beginning of the *Nirukta*, states: "A traditional list of words has been compiled. It is to be explained. The list is called *Nighaṇṭavas*<sup>5</sup>."

On this, Durgācārya, the only well-recognised commentator on *Nirukta* of Yāska, clearly states that the present collection of words had been compiled by various seers who culled words from the *Vedas* with the purpose of grouping in a single list dividing them into five chapters so as to understand the Vedic stanzas<sup>6</sup>.

Durga further explains that the term "*Nighaṇṭu*" is a conventional name and it applies equally to those words which are not compiled at all, and also to other compilations other than the present *Nighaṇṭu*<sup>7</sup>.

Thus, on the basis of Durga's observation, one can come to the conclusion that there were other *Nighaṇṭus* also, containing vocables that were not to be met with in the extant *Nighaṇṭu* text. This deduction is confirmed by Durga's another statement that Yāska in the *Nirukta* explains not only those words which have been compiled in the present *Nighaṇṭu*, but also words which occurred in the *Nighaṇṭu* text as well<sup>8</sup>.

4 Prof. Skold, 'The Nirukta, Its Place in Old Indian Literature', pp. 111-12

5 "समाम्नायः सामानातः । स व्याख्यातव्यः ।

तमिमं सामान्यायं निघण्टव इत्याचक्षते" -निरु 1.1.

6 दुर्गाचार्य भाष्यं. - "गवादिरेव पल्यन्तःशब्दसमुदायः सामान्याय उच्यते । सम्-आङ्पूर्वस्य म्नातेर् अभ्यासार्यस्य कर्मणि कारके सामान्यायः । निघण्टुभाष्यरूपं निरुक्तम् । पृ.4-5.

7 Ibid.

"तं च योऽसामानातःछन्दसेवावस्थितः गवादिरेव अन्यैर् वा निरुक्तैः सामानातः तं इमं निघण्टव इत्याचक्षते अन्येऽद्याचार्या इति वाक्यशेषः ।

8 Op.cit., p.5.



Yāska cites a good many vocables which are not been in the *Nighaṇṭu* on which his *bhāṣya* is based. For example while citing the words of *Nighaṇṭu* in his commentary, Yāska adds terms like *naman* or *karman*. But, the vocables in sixteen places, which Yāska cites in his *Nirukta* cannot be traced in the *Nighaṇṭu*<sup>9</sup>.

Also, four vocables are not to be found in the present *Nighaṇṭu* in the sense

स व्याख्यातव्यः। स च यो असमाम्नातः छन्दस्येव अवस्थितः गवादिर अन्यैर् वा निरुक्तेर् यः  
समाम्नातः अयं च एतस्मिन् निरुक्ते-स एव उभयलक्षणोऽपि व्याख्यातव्यः। आह-कथं एतद् गम्यते  
असमाम्नात व्याख्यातम् अप्यत्राभिमतम् इति । समाम्नातार्हणाम् वा किमर्थम् असमाम्नातम् ।  
उच्यते-निर्वचनलक्षणोपदेशात् निर्वचनप्रसक्तानां च मृग-कर्ण -दाक्षिणा-लक्ष्मी-भद्रा  
-धः-शब्दप्रभृतीनाम् एवमाद्यानाम् निर्वचनोपदेशात् ज्ञायते असमाम्नातव्याख्यानम् अप्यत्राभिमतम्  
इति । यत् पुनर एतद् उक्तं समाम्नातार्हणाम् वा किमर्थम् असमाम्नातम् इति । अत्र ब्रूमः । नहि  
समाम्नातार्हणाम् अन्तोऽस्ति । अतश्च-अध्ययन-श्रवण -ज्ञान-शक्ति हानिदोषः प्रसज्यते । शक्यश्च  
एतावत्लक्षणोदाहरणभूत निघण्टुसमुदायेन अधीतवेदेन मेघाविना तपस्विना लक्षणविनियोग  
-कृषि-छन्दो-दैवत-विदानविदा अभियुक्तेन आगमवता मन्त्रार्थोभ्युहितुम् इत्येतावान् एव निघण्टुषु  
शब्दसमुदायः समाम्नातः। तस्मादुपपन्नम् असमाम्नातव्याख्यानम् अप्यत्राभिमतम् इति ।  
असमाम्नातम् च सवषाम् शास्त्रतिगारवभयादिति ।

9

cf.

1.	मत्सर इति लोभनाम -	निरु.	2.5
2.	विर् इति शकुनिनाम -	"	2.6
3.	प्रथम इति मुख्यनाम -	"	2.22
4.	सुः इति प्राणनाम -	"	3.8
5.	स्वति इति अविनाशनाम-	"	3.21
6.	रयो रिप्रम् इति पापनामानि-	"	4.21
7.	श्वात्रम् इति क्षिप्रनाम-	"	5.3
8.	शम्ब इति वज्रनाम -	"	5.24
9	तुर इति यमनाम -	"	12.14
10.	दक्षतेः समध्यर्तिकर्मणः -	"	1.7
11.	दक्षतेर् उत्साहकर्मणः -	"	1.7
12.	ह्लादतेः शब्दकर्मणः -	"	1.9
13.	ह्लादतेः शितिभावकर्मणः-	"	1.9
14.	ददातेर् धारयतिकर्मणः -	"	2.22
15.	क्षियतेर् निवासकर्मणः -	"	2.6
16.	ब्रवीतेःशब्दकर्मणः -	"	2.22



allotted to them by Uvāṭa, the commentator of the *Yajurveda*<sup>10</sup>. Similarly Bhatta Bhāskara in his *Bhāṣya* on the *Taittariya-Samhita* records five new vocables that are not found in the extant *Nighaṇṭu*<sup>11</sup>.

Yāska himself refers to the convention of older teachers (Niruktakāras) in his *Nirukta*<sup>12</sup>. According to Durga, there were fourteen different *Nirukta* texts. Therefore if there was no *Nighaṇṭu* earlier than Yāska, how can there be the commentaries called *Nirukta*?

Coming to the main problem of the topic, namely, the author of the present *Nighaṇṭu*, Durga explicitly states that Yāska is totally different from the author of the *Nighaṇṭu*. Commenting on the *Nirukta* IV.18, Yāska explains the two words *Dāvane* and *Akūpārasya* found in *Nighaṇṭu* (IV.1.32,33), according to the sequence in which they occur in the *mantra* of the *Ṛgveda* viz., *akūpārasya dāvane*. Durga further observes, "if the author of the *Nighaṇṭu* is Yāska himself, why should he change the sequence of these two words enlisted in the *Nighaṇṭu*, while commenting on it without any substantial reason?"<sup>13</sup>

Again, while explaining the two words *Vājapastyam* and *Vājagandhyam*

10 Cf.

1.	एह इति अपराधनाम -	4.29
2.	रेप इति पापनाम -	5.3
3.	सुक इति आयुधनाम -	16.61
4.	घृणिर् इति दीप्तिनाम -	10.10

11 Cf.

1.	दिव इति धननाम. op.cit., Pt. II, pp. 69-384.
2.	ॐ स्वाहा स्वधा वषट् नाम इति पंच ब्रह्मणो नामानि ।
3.	मतिर् इति स्तुतिनाम ।
4.	गर्तम् इति रत्ननाम ।
5.	लोकतिर् दर्शनकर्मा ।

12 "वेदाङ्गनाम् एकैकम् अनेकप्रभेदम् । तद्यथा निरुक्तम् चतुर्दशाप्रभेदम् ।

-दुर्गभाष्य, पृ. 150.

Biṣṇupāda Bhattācharya enlists in his book "*Yāska's Nirukta*" names of sixteen Niruktakāras. (PP. 62-90).

13 एतस्मिन् मन्त्रे अकूपारस्य दावने इत्ययम् अनयोः पदयोर् अनुक्रमः। सामान्याये पुनः "दावने अकूपारस्य" - इति मन्त्रपाठव्यतिक्रमेण अनुक्रमः। तेन ज्ञायते अन्यैर एवायं ऋषिभिः सामान्यायः सामान्यातः अन्य एव चायम् भाष्यकार इति । एको हि सामान्यायं भाष्यम् च कुर्वन् प्रयोजनस्य अभावात् एकमन्त्रगतयोः पाठानुक्रमम् नाभङ्क्ष्यत् । अविवक्षितार्थाश्च एते मन्त्रे निगमाः। तेषु



which are enlisted in the *Nighaṇṭu* (4.2.49,50). Yāska in his *Nirukta* 5.15, follows the sequence of the *Nighaṇṭu*, but not the sequence of the *mantra* of the *Ṛgveda*, where the two words are used as *Vājagandhyam* and *Vājapastyam*: (RV IX.98.12). Durga also observes this change of sequence of the words<sup>14</sup>. It is interesting to note that the author of the *Nighaṇṭu* changed the sequence of the two pairs of words in the *Ṛgveda* while enlisting them. But, it is not proper to say that the author of the *Nighaṇṭu* is other than Yāska just because the sequence of the words enlisted in the *Nighaṇṭu* is not followed by Yāska in the *Nirukta*. This is because Yāska cited the two mantras, (viz., RV.V.39.2 and IX.98.12 to explain *dāvane akūpārasya* and *vājapastyam*, *vājagandhyam* respectively) in view of the facts that these mantras would simultaneously serve as illustrations of the use of the two pairs of words. Further in the whole of the *Ṛgveda* the word *akūpārasya* occurs only in RV V. 39.2 ; but the word *Dāvane* occurs thirty times. Similarly *vājapastyam* and *vājagandhyam* occur only in RV IX.98.12, which Yāska has quoted.

Here is a serious question : "Why Yāska followed the sequence of the words in the *Ṛgveda* while explaining *dāvane* and *akūpārasya* and why he did not follow the sequence of the *Ṛgveda* while explaining *vājagandhyam* and *vājapastyam*?" The question some times is clarified thus. The author of the *Nighaṇṭu* changed the sequence of the words in the *Ṛgveda* in the other case. Yāska the author of the *Nirukta* follows the sequence of the *Ṛgveda* while explaining the *akūpārasya dāvane*. But while explaining the words *vājapastyam* and *vājagandhyam*, he follows the sequence of the *Nighaṇṭu*.

These consideration have led many scholars to hold that the authorship of the extant *Nighaṇṭu* has to be attributed to Yāska's predecessors.

Professor R.D. Karmarkar, in addition to the points noticed by Durga and Roth, brings forward further evidence to prove that the author of the *Nighaṇṭu* is different from that of the *Nirukta*. As, he states, "Nor does the *Nighaṇṭu* seem to be the work of only one author. Thus for instance, the author of the second section of the fourth *Adhyāya* gives certain words, the meanings of which have already been given in the first three *Adhyāyas*. Thus *andhaḥ* IV.2.6, *varāhaḥ* IV.2.21, *svasarāṇi* IV.2.22, *saryaḥ* IV.2.23, *sinam* IV.2.28 and *vayunam* IV.2.48

संपत्त्या काकतालीयन्यायेन कस्मिंश्चिद् एकस्मिन् एव निगमे द्वेपदे आगच्छतः, ते यथोपगते एव  
भाष्यकारो व्याचष्टे-इत्यदोषः।

-दुर्गाचार्य भाष्य, पृ. 307, पृ. 307, निरु. 4.18.

- 14 "वाजगन्ध्यम् इत्येतदपिपदम् एकस्मिन्नेव निगमे निरुक्तम् । केवलं समाम्नायानुक्रम विपर्यासः ।  
वाजपस्त्यम्, वाजगन्ध्यम् इत्येष समाम्नायानुक्रमः । निगमे पुनः "अश्याम वाजगन्ध्यम्, सनेम  
वाजपस्त्यम्, "इति । " o.p.ci t. p.531.



are already explained in II.7.1, I.10.13, I.9.5, II.5.5, II.7.8, III.9.10 respectively. It is clear, therefore, that the author of the second section of the fourth *Adhyāya* was not aware of the first three *Adhyāyas*. Further, he shows a lack of homogeneity in the method of citation of the words. As he says, "In the fourth *Adhyāya* of the *Nighaṇṭu* there are eight pairs of consecutive words occurring in some *Rgvedic* passages, out of which (1) to occur in 4.2, 2; 3; viz. (*vahisthaḥ dūtaḥ*) and *kūṭasya*, *ṇṇaṣaṇṇ* in 4.2.70;71. (2) two occur in 4.1.32,33 *dāvane akūpārsya* and *vidṛadhe drupade* in 4.1.18;19, (3) four occur in the IV chapter *anavayam kimidine* 4.3.43,44; *srusti purandhih* 4.3.50,51; *canah*, *pacata* 4.3.64,65 ; *sadanve sirimbithah* 4.3.119 - 120 . In the case of the first section, *bahistho duto* in the passage has been reduced to its original *bahisthaḥ dūtaḥ*. But, in the case of the third section, while *anavayam*, *kimidine* and *canah* and *sadanve sirimbithah* are substituted for *purandhim* and *śirimbithasya* of the original passage. If one can keep intact *davane akuparasya* in 4.1, one fails to understand why *śirimbithasya* should lose its genitive of *purandhim* its accusative. It is clear, therefore, that the third section must not have been produced by the author of the first section of the fourth *Adhyāya*."<sup>15</sup>

Durga too, was aware of this repetition in the *Nighaṇṭu* and in some cases tried to justify the recurrence of certain vocables with somewhat strained arguments. For examples while commenting on *Nirukta* 5.1, in which *andhaḥ* (*Nigh* 4.7) is explained, Durga remarks, "though this word is read as a synonym of *anna* in the *Nighaṇṭu* 2.7, still it is read here (*Nigh*. 4.2.6) on account of the variety of meanings it can yield"<sup>16</sup>. A similar observation is made by him on *Nirukta* 5.5<sup>17</sup>.

Moreover, the words which have more than one meaning are enlisted in *Aikapadika kāṇḍa*. Their grammatical form is not known or obscure and it needs a meaning to be fixed. In addition, not only of the above mention three chapters but also of the words of V chapter which yield variety of meanings and whose grammatical form is obscure are enlisted in *Naigama kāṇḍa*.<sup>18</sup>

15 R.D Karmarkar, *Proceedings and translation of the First Oriental conference*. (Poona 1920), Vol. 1 , P.IX. "The *Nighaṇṭu* is not the work of the author of *Nirukta*."

16 एवमत्र दानसम्बन्धात् अन्धः शब्दोऽन्त्रार्थ उपपद्यते । पठितमपि चान्न नामसु, अनेकार्थत्वात् तु सन्दिह्यते इत्येष निगम उपपद्यते ।

17 व्यभिचारित्वाद् अभिधानानां 'धन्व' 'सिनम्' इत्यादीनि स्वे स्वेऽभिधानवर्गे पठितान्यपि सन्ति नैघण्टुके प्रकरणे, समाम्नातान्येतस्मिन्नैकपदिके प्रकरणेऽनवगतसंस्काराभिप्रायेण, कानिचिद् अनेकार्थाभिप्रायेण । दुर्गाचार्य भाष्य p.372.

18 Cf. Pandit Sivanarayana Sastri, *Nirukta Mimamsa*, P.26.



Pandit Sivanārāyaṇa Sāstri refutes Karmarkar's observation, saying that even in the first section of the fourth chapter, the author has not taken the words unchanged from the *R̥gveda*. And, as in the first section of the fourth chapter, in the third chapter also the order is changed in the case of the two pairs of the words; While other two pairs are taken unchanged. So, if one follows Karmarkar's view further, he might say that the third section of the IV chapter is also not the work of the single author<sup>19</sup>.

In fact, the words in the *Nighaṇṭu* are not enlisted as they are in the recensions. The author has taken the words from recensions according to his own choice. So, on this ground of disorderly occurrence of words of Vedic recensions in the *Nighaṇṭu*, one cannot say that *Nighaṇṭu* is not the product of a single author.

Shri V.K. Rajwade also is of the opinion that *Nighaṇṭu* is not the work of a single author and is anterior to Yāska. His arguments are similar to those advanced by Prof. R.D. Karmarkar. Dr. Lakshman Sarup also does not accept Yaska as the author of the *Nighaṇṭu*, nor does he accept single authorship. While commenting on Niru. I.20, Durga states that the authors of the *Nighaṇṭu* were ancient scholars. To support their argument, Dr. Sarup and Karmarkar quote the statement "*Upadesaya glayanto-vare bilmagrahanaya imam grantham samamnasisur vedam ca vedangani ca*" (Niru. I.20)<sup>20</sup>

Durga<sup>21</sup> and Sarup hold that "*imam grantham*" refers to the extant *Nighaṇṭu*.

This statement of Yāska, *prima facie* attributes the compilation of the *Nighaṇṭu* along with the other *Vedaṅgas* to later generation of the sages, who had no direct perception of *Dharma* (Truth). This moulded the views of Durga and some other scholars.

But Yāska, by the expression *imam grantham*, only meant: "Works of this genre" referring in general to the *Nighaṇṭus* that preceded him<sup>22</sup>. There were a

19 Op. cit., pp. 26 - 27.

20 Niru. I.20. 'Seers had direct intuitive insight into duty. They, by oral instruction, handed down the hymns to later generations, declining in (power of) oral communication, compiled *this work*, the Veda, and the auxiliary Vedic treatises, in order to comprehend their meaning. *Bilma* = *bhilma* (division) or illustration.' (translation by Laxman Sarup. The *Nighaṇṭu* and *Nirukta* 1966, p.20.)

21 इमं ग्रन्थं गवादि-देवपुत्रयन्तं (समाम्नासिषुः) समाम्नातवन्तः ।

22 Cf. Bishnupāda Bhattācharya, *Yāska's Nirukta*, P.31.



good many *Nighaṇṭu* works besides the present one, is a clear fact, known to us from Durga's own observations cited above.

Contrary to the opinion of Durga, Prof. Bhagavaddatta tries to establish Yāska as the author of the *Nighaṇṭu* and the *Nirukta*. He quotes the views of Madhusūdana Sarasvatī, the great Vedantic teacher (and Dayānanda Sarasvatī) who held, Yāska as the author of both the works<sup>23</sup>.

On the other hand, Sāyaṇa in his *Āgvedabhāṣya bhūmika* has given the title "*Nirukta*", to this list of words viz., *Nighaṇṭu*<sup>24</sup>.

Madhusūdanasvami, the author of the *Prasthānabheda*, also has given the title of *Nirukta* to the *Nighaṇṭu*. (Sarup, *The Nighaṇṭu and the Nirukta*, P.13).

Dr. Lakshman Sarup, quoting all the above mentioned scholars says : "Sāyaṇa is evidently wrong in giving the title of *Nirukta* to the *Samāmnāya*, for the Yāska distinctly states that it is called *Nighaṇṭu* (*Niru* .1.1). This list of words can only be called *Nighaṇṭu* and it is wrong to call it *Nirukta*. The term *Nirukta* can be applied only when some etymological explanations are given. Moreover, all the manuscripts call it *Nighaṇṭu*." (*Ibid*. P.13).

Dr. Siddheshwara Varma<sup>25</sup> says : "Ancient tradition ascribes the authorship of the *Nighantu* not to Yāska but to Kasyapa, as per the two verses in the *Mahābhārata*<sup>26</sup> Pandit Chandramani, in his observation on the same two verses

- 23 एवम् नैघण्टवादयोऽपि वैदिक-द्रव्य- देवतात्मकपदार्थ पर्यायशब्दात्मका निरूक्तान्तरभूता एव ।  
तत्रापि निघण्टु संज्ञकः पंचाध्यायात्मको ग्रन्थो भगवता यास्कैव कृतः ।

Madhusūdana Sarasvatī's gloss on the *Mahimnastotra* verse 7,

Madhusūdana's view is also corroborated by the statement of

Venkatamādhava, a commentator of the *RK- Samhitā*, who in his gloss on RV.VII. 87.4., observes : तत्र एकविंशतिरलनामानि कश्चित् गौर् बिभर्तीति पृथिवीम् आह । तस्यहि यास्क पठितानि एकविंशतिर् नामानि ।

- 24 अर्थावबोधे निरपेक्षितया पदजातं यत्रोक्तं तन्निरुक्तम् । गौः । ग्मा । क्ष्मा । क्षा । क्ष्मा इत्यारभ्य  
वसवः वाजितः । देवपत्न्यो देवपत्न्य इत्यन्तो यः पदानां समाम्नायः समाम्नातत्तस्मिन् ग्रन्थे  
पदार्थावबोधाय परापेक्षया नविद्यते ..... । तदेतन्निरुक्तं त्रिकाण्डम् ..... पंचाध्यायरूपे  
काण्डत्रयात्मक एतस्मिन् ग्रन्थे परनिरपेक्षया पदार्थस्योक्तत्वात् तस्य ग्रन्थस्य निरुक्ततत्त्वमिति ।

- 25 *The Nirukta and the Nighaṇṭu: their mutual relation*. See proceedings of A.I.O.C.1920, Vol.1, p.75

- 26 *Mahābhārata*, Shanti Parva, Adhyāya 342, Slokas 88 and 89:

वृषो हि भगवान्धर्मः ख्यातो लोकेषु भारत ।

नैघण्टुक पदाख्याने विद्धि मां वृषमुत्तमम् ॥



of *Mahābhārata*, says that the author of the *Nighaṇṭu* is Vṛṣa or Vṛṣākapi and his precept or is Prajāpati-kasyapa<sup>27</sup>.

Pandit Sītaram Śāstry, the well-known scholar, in the *bhūmika* of his work called '*Hindi Nirukta*' has discussed the authorship of the *Nighaṇṭu* on the basis of Yāska's commentary. The gist of his argument is as follows:

(1) It is evident from the very wording of the first sentence of the *Nitrukta*, *samamnayah samamnatah* that the compiler and the commentator is one and the same. If the author of the *Nighaṇṭu* and the *Nirukta* are different, it would have been enough and proper to say: "*samāmnāyah vyākhyātavyaḥ*." When it is *samāmnāya* then there must be a different person who compiled it. It is futile to say 'this is compiled'. The propriety of the commentary comes only after the compilation.

(2) The word *samāmnātaḥ* in the first part of the sentence is in the form of *hetu* (cause) to the word '*vyākhyātavyaḥ*' in the last part of the sentence. The first part (*samāmnāyah samāhataḥ*) of the sentence gives the idea of the compilation of the *Nighaṇṭu* and the last part of the sentence (*sa vyākhyātavyaḥ*) gives the idea of starting the commentary on the extant *Nighaṇṭu*.

As regards the argument that Yāska's *Nighaṇṭu* was compiled after the model of other *Nighaṇṭu* works, Pandit Sītaram Śāstry and Sri Bhis.nupāda Bhattācārya, both quote Yāska's own statement in *Nir.* 7.13 which is as follows<sup>28</sup>: "Moreover one offers oblation to the gods, having announced (lit. joined together) them with their characteristic appellations, as to Indra the destroyer of Vṛtra (to Indra who excels Vṛtra), to Indra the deliverer from distress, and so on. Some make a list of these also, but they are too numerous to be collected together in a list. I enlist that appellation only which has become conventional epithet and with reference to which chief praise is addressed to the deity. Moreover, a seer praises deities with regard to their activities, as Indra, the Vṛtra-slayer, or the city-destroyer and so on. Some make a list of these also, but they are too numerous to be collected together in a list." (Dr. Laxman Sarup's translation). Thus, according to their observation, it is explicit that some *Niruktas*

कपिर्वराहः श्रेष्ठश्च धर्मश्च वृष उच्यते ।

तस्माद् वृषाकपिं प्राह कश्यपो मां प्रजापतिः ॥

27 Cf. "वेदार्थ दीपक" 'निरुक्तभाष्य' पूर्वार्द्ध, भूमिका

भाष्यकार श्री चन्द्रमणि विद्यालंकार पालीरल :

आर्ष कन्या गुरुकुल नरेला दिल्ली विक्रम संवत् 2033 p-11

28 अथोताभिधानैः संयुज्य हविश्चोदयति । इन्द्राय वृत्रघ्ने ।

[इन्द्राय वृत्रतुरे ।] इन्द्रायहोमुच इति । तान्यत्येके समामनन्ति ।

भूयांसि तु समाम्नानात् । यत्तु संविज्ञानभूतं स्यात्प्राधान्यस्तुति तत्समामने अथोत कर्मभिरुपदिष्टवताः

स्तौति । वृत्रहा पुरन्दरः । इति तान्यप्येके समामनन्ति । भूयांसितु समाम्नानात् ।



read in the *Daivatakanda* the conventional names of the gods and also epithets, that are usually applied to them. But, such a procedure is not approved by Yāska. It would only lengthen the list. So, Yāska has approved the inclusion of the names of the deities and such appellations alone as are conventional, and by which they are addressed when an oblation is offered to them.

But, the argument of the above mentioned scholars has a weakbase. If we accept that Yāska is a re-compiler of the extant *Nighaṇṭu*, we will have to agree upon Yāska's inadequacy, inefficacy and the unskilled nature of re-compiling the text of the *Nighaṇṭu*. Yāska is not of that nature. As an etymologist, his efficiency and profoundness of wisdom is proved by his work, called *Nirukta*, the commentary on the extant *Nighaṇṭu*. His work is not only included as one of the *Vedaṅgas* by the Indian tradition, but he is also honoured as the first writer on etymology by both the East and the West. It is a unique treatise by itself.

Out of thousand three hundred and forty words of the *Naighaṇṭuka Kāṇḍa*, (which are included in the first three chapters of the *Nighaṇṭu*) Yāska explains only one hundred and fifty words in his *Nirukta*. Suppose, somebody opines, (Cf. Durga's commentary supra to f.n.5) that being afraid of the bulky size of the work, Yāska did not interpret all the words of the *Nighaṇṭu*, which he re-compiled. In that case recompiling of more than thousand words will not have any reason, what so ever.

At the same time, it should be noted that Yāska explains each and every word of the IV and V chapters of the *Nighaṇṭu*. If he interpreted only a few words to show the method of interpretation, then why did he interpret all the words of those chapters ? The question may not be answered satisfactorily. Moreover, he interpretes many words which are not listed in the extant *Nighaṇṭu*. He has selected them directly from the *Samhitas* or from available *Nighaṇṭus* (Cf. f.n.6). In addition, as quoted here before, earlier traditional scholars like Durga and modern scholars like Prof Karmarkar have rightly pointed out that if the author of the extant *Nighaṇṭu* and *Nirukta* were one and the same, the sequence in selecting the words from the *Nighaṇṭu*, while interpreting it in the *Nirukta*, would have not been disorderly. (Many other defects of the extant *Nighaṇṭu* are mentioned in chapter VII of this Thesis ).

But instead of recompiling the *Nighaṇṭu*, he took up the available *Nighaṇṭu* and followed the traditional division instead of even improvising new titles for his work. As he himself speaks: "*tam imam samāmnāyam Nighaṇṭava ityācakṣate, tad aikapadika ityāckṣate, daivatam ityācakṣate*". *Niru.* 1.1; 4.1; 7.1).

He also refers to the convention of the older teachers of the *Nirukta* schools.



Thus, having critically examined the works of the above mentioned scholars and going to the originals on which they have based their views, one can arrive at the conclusion that Yāska is neither the author nor the re-compiler of the *Nighaṇṭu*. The extant *Nighaṇṭu* had come down to him traditionally. Now therefore, it could be suggested at this juncture, for the proper rearrangement of the words of *Nighaṇṭu*.



## PART - II

## CHAPTER - III

## 1 PṚTHIVINĀMANI

The following twenty one words are synonyms of earth<sup>29</sup>.

1. *Gauḥ*: The word is also listed in the following sub- groupings

i. *Sādhāraṇāni* : 1.4.4 (*Nighaṇṭu*)

ii. *Raśmināmāni* : 1.5.3 (*gāvaḥ*)

iii. *Vāñnāmāni* : 1.11.4

iv. *Stotranāmāni* : 3.16.7

v. *Padāni* : 4.1.54

vi. *Padāni* : 5.5.29 .

The word *gauḥ* occurs in about seven hundred and ninety four places in the *R̥gveda*. They are as follows :

1. *Gauḥ* : The word is used in the nominative singular in nineteen places. According to Sāyaṇa it is used to mean cow or products of cow in fourteen places and in *RV* I.173.3, it means bull (*vr̥ṣa iva*). In X.27.22 the word is explained by Sāyaṇa as *gosambandhīni snāyumaṭi* (i.e. string of a bow made of cow's sinews). Yāska in his *Nirukta* (2.5) also refers to this *RK*. In *RV* I.36.1 the word is explained by Sāyaṇa as that (praise) which goes to the gods.

In four places Sāyaṇa gives more than one meaning<sup>30</sup>. *Gauḥ* means *pṛthivi*

- 29 1.गौः 2.ग्मा । 3.ज्मा । 4.क्ष्मा । 5.क्षा । 6.क्षुमा । 7.क्षोणी । 8. क्षितिः 9.अवनिः । 10.जुर्वी ।  
11.पृथ्वी । 12.मही । 13.रिपः । 14.अर्दितिः । 15.इळा । 16.निकृतिः । 17.भूः । 18.भूमिः ।  
19.पूषा । 20.गातुः । 21.गोत्रा ।

- 30 i 164.17 गोरूपा गमनशीला एषा, (अग्नौ हूयमानाहुतिःगोरूपेण स्तूयते)

यद्वा आदित्यरश्मिसमूहः एव गोरूपेण स्तूयते ।

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते इति स्मृतेः (मनु. 3.76 ) तं नयन्त्ये ताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः (म.उ . 1.2.5.) इति श्रुतेः ।

ii 1.164.29. गौः मातृभूता गौः । यद्वा । गौरितिवाङ् नाम । माध्यमिकावाक् यथाभिवृता अभितो व्यासा अधिष्ठितेत्यर्थः । म चाः क्रोशान्ति इतिवत् स मेघः शब्दं करोति । माध्यमिकावाक् अभिव्यासा ।

iii 8.94.1. गोः पृथिनरूपा । "शिनयै वै पयसो मरुतो जाताः" इति श्रुतेः । यद्वा गौर्माध्यमिका वाक् । तत्रैव मध्यमस्थाने मरुतामपि वर्तनात्तेषां तत्पुत्रत्वमुपचयति ।



in *RV.X.31.10. (pr̥thivi tayoh̐ ar̥anyoh̐ matr̥bhūtam).*

2. *Gauḥ iva* : Is used in three places ; in all the places it is used in the sense of 'like a cow.'

3. *Gāvah* : The word is used in four places in the nominative dual form. In *RV. III.53.17* Sāyaṇa comments *qacchata iti gavāśvau* (two horses yoked to chariot). In *RV. VI.27.7*, it means *asvau*, according to Sāyaṇa. In *RV. X.27.20* he explains 'horses which are going towards enemies or sacrifices<sup>31</sup>.' In *RV. 85.11*, he explains 'the bulls in the form of the sun and the moon<sup>32</sup>.'

4. *Gāvah* : It is used in the nominative plural at ninetyeight places. In seventy one places, it means cows and in four places it is explained as *Paśavaḥ*. The word is used to mean, *raśmayaḥ* in ten places. In eight places it is in the meaning of *stutayaḥ* or *stutalakṣaṇa vācaḥ* In *RV.I.38.2*. Skandaswamin comments: *gāvah, asva atra gavaḥ ucyante*. But Sāyaṇa interpretes it as cows (*Yatha gāvo rananti*). At *VIII.20.21*, Sāyaṇa comments on *gāvah*: *gāvasca yuṣman matr̥bhutaḥ*.

In *IX.41.1* Sāyaṇa interpretes the word in three ways<sup>33</sup>, viz., water, cow and prayers. In *IX.97.9*, Sāyaṇa says, '*gāvah anye gantaraḥ*.' In *IX. 101.8* he gives the double meaning '*gāvah stutalakṣaṇa vācaḥ athavā dhenavaḥ*.' Here the first meaning is more appropriate. The *RK* praises *soma*. Thus, it can be explained as *priyatamaḥ dīptaḥ stutayaḥ somasya madartham stuvanti*. The second meaning 'the affectionate emulous cows celebrate *soma* for his exhilaration' is not appropriate. At *RV. X. 92.2*, Sāyaṇa explains *gāvah gamansvabhava* and quotes Yaśka (*Niru. 12.7*) *gāvah gamanat (uṣasaḥ)*.

Commenting upon *RV.X. 85.13 savitra datta gavah* which is related to *sūrya vivāha* and at *RV.X.172.1*, he says *uṣaso vāhanabhuta gāvah*.

5. *Gāvah* : is used in two places, i.e. *VI.28.6* and *X.100.10* in both the places it is vocative (addressing the cows which are deified).

6. *Gāvah iva* : This word is used in three places to mean 'as cows.' In *X.146.3*, Sāyaṇa interpretes '*gavāyadya mṛgaḥ iva*.' (*VIII.43.17*; *X.146.3*; *149.4*).

7. *Gāva* : Used only in *V.27.1*<sup>34</sup> (two bulls ).

iv 10.65.6. (धेनुः) यद्वा । गौरितिमाध्यमिकावाक् या पय ऊर्जं दुहाना "सा नो मन्त्रेषूर्जदुहाना (ऋ. 8.100.11. ) इत्यादिषु द्रष्टव्यात् ।

31 गावौ शत्रून् यज्ञांश्च प्रतिगन्तारौ हरी ।

32 गावौ गौस्थानीयौ सूर्याचन्द्रमसौ ।

33 गावो न । उदकानीव तानि यथा तूर्णमधः पतन्ति तद्वत् एवं बोपमीयन्ते । यथा गावः स्व गोष्ठ प्रत्याशुं गच्छन्ति तद्वत् । अथवा गावःस्तुतिवाचः ताः यथा स्तुत्यं प्रति क्षिप्रं प्राप्नुवन्ति तद्वत् ।

34 सायणभाष्य । गावा वनइवाहौ गवां हिरण्यानां वा शकटेन संयुक्तौ त्र्यरूण राजर्षिः ददौ ।



8. *Gāva iva* occurs in III.33.1. It means, like dual mother cows. Here two rivers called *vipat* and *sūtudri* are compared with cows and horses while explaining their speed.

9. *Gām* is used in forty places, mainly as accusative singular. But in some places, it is used in the sense of plural<sup>35</sup>. In thirtyfive places it is interpreted as 'cow or cattle.' In three places Sāyaṇa gives alternative meanings<sup>36</sup> (I.161.10; V.52.16; VII.44.3). The two *RKs*, *RV*.VIII.101.15 and 16 belong to *godevatā*. Sāyaṇa interpretes *gām* as earth (*visvarupyam visvarupavatim gam bhumim*). But in VIII.74.10 and X.59.10 *gām* is interpreted by Sāyaṇa as *gantāram*. In *RV* I.33.15, he interpretes *gām jalesu gatam magnam*<sup>37</sup>.

10. *Gam iva* comes twice in *RV* VIII.65.3 and X.79.6. The word is explained 'like a cow or cattle.'

11. *Gāva* occurs only in *RV*. V. 30.7, in instrumental case. Sāyaṇa explains it as *vajreṇa* (by the thunderbolt).

12. *Gah* is used in about ninetyeight places. In eighty one places it is interpreted as cows in accusative plural, of these in twelve places it is interpreted as *paśun*<sup>38</sup>. In *RV*.II.36.1 Sāyaṇa explains *gāh*: *govikaradidadhi payaprabhṛthini*. He gives generally the same meaning in *RV*. VI. 47. 14; IX.14.5; 72.3; 95.1; and 107.26. In the following places Sāyaṇa interpretes the word *gah* as *stuti* or *vāc*: (i) I.84.16: here Sāyaṇa gives 'double meaning for this *RK*. In the first interpretation Sāyaṇa explains the word *gāh gatimatośvan* and in the second interpretation *gāh vedarūpaḥ vāgviśeṣana*. (ii) IX.71.1 *gāh stotrbhiḥ kriyamāṇaḥ stutiḥ* (praise by the worshippers). (iii) IX.83.3 *gāh asirathaḥ stutayo vā*.

Sāyaṇa interpretes *gāh* as rays<sup>39</sup> in *RV*. I. 92.2; and quotes the *Nighaṇṭu*. This *RK* praises the goddess *usas*. So it is appropriate to explain *gāh* as 'the rays of the early dawn.'

35 ऋ. 3.4.21., 14.3, 87.2, 81.3, 97.2, 101.15, 16.

36 गाम् अवाजति, बाह्यभूमिं प्रतिगमयति । अथवायमर्थः ।

श्रेणां पङ्क्त्यां गाम् उदकं प्रति अवगमयति । ( प्रथमोऽर्थः साधीयान् ।) 5.52.16. गाम् माध्यमिकावाचं गोदेवतां वा ।

7.44.13. गाम् भूमिं वाग्देवतां वा ।

37 गाम् (10.128.4.), गाम् (10.57.1.) च क्रियापदे वर्तेते ।

38 I.91.22; IV.17.10; VI.27.8; VI.54.6; IX.64.3; IX.64.13; 96.16; 97.13; 39; X.8.8; 67.3; 68.11.

39 गाः पूर्वमुत्थितान् रश्मीन् ईदृशीः स्ववाहनभूताश्चतुष्पदीर्गाएव वा स्व रथे योजयन्ता उक्तं च "अरूण्यो गाव उषसाम्" (निरू. 1.15.7) इति । एवं गोभिर्युक्तं रथमारूह्य उषसः..... ।



In *RV.* IX.90.4, *gāḥ* means *rasmin* according to *Sāyaṇa*. In 33.3 *Sāyaṇa* interpretes *gāḥ* as cows. *Skandasvamin* explains the word as cow and further says: *athavā gāvāḥ atra āpaḥ abhipretaḥ meghaḥ āpaḥ kṣipanti*. In *RV.* IX.42.1, *ga.ḥ* is interpreted as *rasmayan*.

In other ten places *Sāyaṇa* interpretes it in the sense of water<sup>40</sup>. (In *RV.* V.29.3 and X.68.3 he gives the meaning of cow also). He explains *gāḥ* as earth in *RV.* IX.91.6<sup>41</sup>. *Gāḥ* occurs in the sense of a verb, according to *Sāyaṇa* in *RV.* I.174.4<sup>42</sup>.

*Sāyaṇa* explains in two ways in five *Ṛks*<sup>43</sup>. (I.92.2; IX.98.8; X.68.3; I.84.16; V.29.3).

13. *Gāḥ iva* occurs five times in the *RV.* According to *Sāyaṇa* *gāḥ* is cow, used as a simile. (As per the the index of the *Rgveda Samhita* Vol.V.p.193 published by Vaidika Samsodhana Maṇḍala, Poona, *gāḥ iva* occurs in *RV.* X.127.8. But this word is not found there).

40 I.33.10. गाः गमनशीलान्युदकानि ।

II.34.1. गाः (मेघं) तदन्तर्गताः वर्षा अपः ।

III.30.10. अपः। III 30.21. अपः।

V.29.3. धनूवृष्टिलक्षणान्युदकानि वा ।

VII.36.1. अपो वृष्ट्युदकानि ।

IX.82.1. गाः उदकान् । IX.108.6. अपः । V.48.2. उदकान् ।

X.68.3. गाः । (धेनूः) यद्वा । साधुनयनादि गुणयुक्ता गा अपः वर्ततेभ्यो मेघेभ्यो आहत्य सर्वत्र वर्षति । 10.89.7. गाः उदकान् ।

41 गाः सर्वेगम्यते त्रेति गावः पृथिव्यः , ताः पृथिवीः ।

42 गाः गच्छसि अरर्णासि उदकानि ।

43 i । 92.2. गाः पूर्वमुत्थितान् रशमीन् ईदृशीः स्ववाहनभूताश्चतुष्पदीनां एव वा .....। उक्तं च "अरणयो गाव उषसाम् ( नि .1.15.7) इति । एवं गोभियुक्तं रथमारूढयोषसः ..... (Here the rays of the dawn are personified as cows)

I.84.16. गाः गतिमतोऽ श्वान् । यद्वा । वेदरूपान् वाग्विशेषान् । (Speedy horse of speech in the form of Vedas)

V.29.3 धेनुवृष्टि लक्षणानि उदकानि वा । (Cows or rainwater)

X.96.8. गाः इषण्यन् शब्दान् प्रेरयन् यद्वा यजमानानां यज्ञसाधनभूता गाः प्रेरयन् । Uttering cries or making the sacrificer's cow to proceed)

X.68.3. In the first context, though *Sāyaṇa* does not mention, 'cows' are implied. Further he says : यद्वा । साधुनयनादिगुणयुक्ता गा अपः पर्वतेभ्यो आहत्य सर्वत्र वर्षति ।



14. *Gobhiḥ* occurs in seventy five places. In sixtyfour places Śāyaṇa explains it as cow, bulls, animals; or cow-products like milk, skin etc. In two places he interpretes it as *balivardaiḥ* (RV.I.23.15 and V.80.3). While explaining the word *gobhiḥ* in RV. VI.75.11, Śāyaṇa interpretes it as 'string of a bow'<sup>44</sup> and gives referene to *Nirukta* 9.19. Yāska, in his *Nirukta* 2.5, explains the word *gobhiḥ* which occurs in RV.VI.47.26 and in VI.75.11<sup>45</sup> as 'sinew and string.'

In four places Śāyaṇa explains it as *vāgbhiḥ* or *stutlakṣaṇaiḥ* (RV.I.134.2; 151.8; VII.20.8 and X.31.4).

In five places Śāyaṇa interpretes it *rasmibhiḥ* or *kiranaiḥ* RV.I.7.3; 62.5; V.1.3; IX.84.3; 86.27). In RV. I.95.8, Śāyaṇa interpretes *gobhiḥ*: *gantribhiḥ* (*adbhiḥ meghasthabhiḥ saha*). While explaining the RKI.7.3, Śāyaṇa gives two meaning of word *gobhiḥ* rays or water, and he narrates a story which belongs to *vrtrāsura*<sup>46</sup>. The word *vrtra* is explained by Yāska as cloud and hecites the opinion of other schools<sup>47</sup>. Here the word *gobhiḥ* can be interpreted as 'rays of the sun', which change the snow of mountains into liquid. Also it should be noted that the rays of the sun are responsible for the formation of clouds. Śāyaṇa interpretes the word in RV. IX. 74.8 and 86.47 as water.

In other six places he gives more than one meaning<sup>48</sup>.

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- 44 सा । गोभिः गो विकारैः स्नायुभिः । अथवा गौरिति ज्ञानाम तथा संबद्धा । तथा च निगमः वृक्षे वृक्षे नियता मीमयदगौ (10.27.22.) इति । अस्या यमयमर्थः वृक्षे धनुषि धनुषि गौर्ज्या नियता मीमयत् शब्दं करोतीति
- 45 गोभिः सन्नादो असि वीळ्यस्व (ऋ.6.47.26.) इति रथस्तुतौ । अथापि स्नाव च श्लेष्मा च गोभिः सन्नादा पतति प्रसुता । (6.75.11.) इतीषुस्तुतौ । ज्यापि गौरूच्यते । गव्याचेत् तादितम् । अथ चेन्न गव्या गमयतीषून् ।
- 46 पुरा वृत्रासुरेण जगति यत् आपतितं तमस्तन्निवारणेन प्राणिनां दृष्टिसिद्ध्यर्थमादित्यं ६ घुलाके स्थापितवानित्यर्थः । स च सूर्यः गोभिः स्वकीयरश्मिभिः अर्दि पर्वतप्रमुखं सर्वं जगत् विशेषेण दर्शनार्थं प्रेरितवान् प्रकाशितवानित्यर्थः । अथवा इन्द्र एव गोभिः जलैर्निमित्त भूतैः अद्रिः मेघं विशेषेण प्रेरितवान् । पञ्चदश त्रसंख्याकेषु रश्मिनामसु "खेदयः किरणाः गावः" (निघ.1.5.3.) इति पाठात् । त्रिंशत् संख्याकेषु मेघनामसु "अद्रिः ग्रावा (निघ. 1.10.1.) इति पठितम् ।
- 47 निरुक्त 2.16. तत्को वृत्रः । मेघ इति नैरुक्तद्वाः त्वाप्तीसु इत्यैतिहासिकाः अपां च ज्योतिषा च मिश्रीभावकर्मणे वर्षं कर्म जायते । तत्र उपमार्थेन युद्धवर्णना भवति । अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्धया शरीरस्य श्रोतांसि निवारयाश्चकार । तस्मिन् हते प्रसस्यन्दिर आपः ।
- 48 1.134.2. गोभिः वाग्भिर्मन्त्ररूपाभिः । यद्वा । गोभिः गन्तृभिः आहवनीयं प्रति आनेतृभिः । 9.32.3. गोभिः गव्यैः (पयोभिः) उदकैः वा । 9.81.2. आनडुहैरधिषवण चर्मभिः । यद्वा । गोविकारैः क्षीरादिभिः । 1.151.8. गोभिः गोविकारैः पय आदिभिः । यद्वा । गोभिः स्तुतिभिः वाग्भिः । 9.86.27 गोभिः,



15. *Gobhiḥ iva* occurs only once in VIII.24.6<sup>49</sup>.

16. *Gave* occurs in thirteen places in dative case. In twelve places it means cow or *pasu* in general. Though it is in singular, it means plural (Śāyaṇa: *jatyabhiprāyam sarvatraikavaçanam*).

In RV. V.33.4 Śāyaṇa interpretes: *gave vṛstyudakāya*.

17. *Gobhyaḥ* occurs only in two places. In RV. VIII.45.30 Śāyaṇa interpretes: *Gobhyaḥ gamanavadbhyaḥ udakebhyaḥ* in ablative case

In RV.X.165.3 *gobhyaḥ* is used in the sense of a cow.

18. *Goh*: occurs in fortyeight places mostly in genetive case. In thirtytwo places, cow or animal is its meaning in genral. In RV.III.1.25; 5.11; 6.11; 7.11 and 15.7, it is interpreted *gavādi paśun sampādayitrim*.

Here, in these above mentioned RKs the goddess *ila* is praised. The goddess is prayed to bestow cows and other animals.

In I.180.5 and III.30.10 *goh* is interpreted *stutirūpāyaḥ vacaḥ* or *gor-gantryaḥ uśaso vāhanena* and *mādhyamikāyaḥ vacaḥ* respectively.

In IV.1.16 Śāyaṇa interpretes it as *adityasya* and in I.121.2 *goh kiranasya*. While explaining I.84. 15, Śāyaṇa interpretes the word *goh gantuḥ* and cites *Nirukta* 2.6 and 4.5<sup>50</sup>. *Suśumna* is the ray of the sun, the moon is the holder. That ray is called *gauḥalso*. Here they thought of the ray. But Skandasvamin, in his commentary on the same RK explains it quite differently. He interpretes the word *goh* as belonging to *vānīnāma*<sup>51</sup>. *Goh* is interpreted as earth only in two places<sup>52</sup>. Śāyaṇa interpretes in four places *goh gantuḥ* (RV.I.121.9;

दीप्तपक्षे गोभिः रश्मिभिरावृतम् ।

9.43.1. गोभिः वसतीवरीभिरद्भिः गोविकारैः पय आदिभिर्वा ।

49 सायणभाष्य - यथा गोपालो गोभिः वृजं गोष्ठं गच्छति तद्वत् त्वां स्तुतिभिः प्राप्नोमीत्यर्थः ।

50 अत्र निरुक्तम् - "अथाप्यस्यैको रश्मिशचन्द्रमसं प्रति दीप्यते तदेतेनोपेक्षितव्यम् । आदित्यतोऽस्य दीप्तिर्भवति । सुषुम्नः सूर्यरश्मिशचन्द्रमा गन्धर्व इत्यपि निगमो भवति । सोऽपि गौरूच्यते । अत्राह गोरमन्वेति (2.6.) अत्र ह गोः सममंसतादित्यरश्मयः स्वं नाम । अपीच्यमपचितम् । अपगतम् । अपिहितम् । अन्तहितम् वा । (4.25.)

51 गोः वाङ्नामात्र गोशब्दः स्तुति वचनो वा ।

"गोभिर्यदीमन्ये अस्मत् । (8.2.6.) इति यथा । स्तुतिलक्षणा वाचः स्तुतेर्वा । अमन्वता मनु

अवबोधते । Further he says - गोरित्यपि सुषुम्नो नाम । ..... । He adds - एतदयोग्यम् ।

न तावदत्रशब्देन चन्द्रमसो गूहं प्रतिनिदैष्टुं शक्यं इत्याशब्देन तस्य प्रतिनिदैशात् .... चार्त्रशब्द

पर्यायत्वात् .... । नापि गोशब्देन सुषुम्ना वक्तुं शक्यम् । अनैन्द्रत्वप्रसङ्गात् । गो शब्देन हि

सुषुम्नस्य प्रतिनिर्देशे सुषुम्नदेवतोऽयमन्त्रः सस्यात् । तस्मात् पूर्व एवार्थः ।

52 1.158.2. गोरिति भूनाम भूम्याः । 1.163.7. गोः भूम्याः पदे स्थाने देवस्थाने देवयजन प्रदेशे



IV.22.4.8; IV.23.6 *gantuh indrasya*). In *RV.I.* 180.5 he interpretes: *goḥ gantrayaḥ uṣasaḥ*. In seven places Sāyaṇa interpretes: *goḥ udakasya* (I.121.2; 7; I.181.8; III.55.1; 8; IX.96.11; X.12.3 and *udakāt* in X.96.11).

In three places Sayana explains the word with more than one meaning<sup>53</sup>. In *RV.I.*121.2, *goḥ* comes twice and gives different meaning. Skandasvamin, explaining the *ṚK.* I. 121.2 differs from Sāyaṇa in interpretation and he gives the meaning as speech and for the other *goḥ* he interpretes 'Indra'.<sup>54</sup>

19. *Gavām* occurs fifty times in the *RV*, used in genitive plural. Sāyaṇa interpretes it either *gavāmsamūhaḥ* or *pasunām* (cattle). In *RV.I.*126.2 Sāyaṇa interpretes *gavām pungavanām Balivardānām ityarthaḥ*. In three places, he also gives the meaning as *vac* (*RV.I.*124.5; I.164.3; VII.77.2). In six places he interpretes it as rays (*RV. I.* 124.8; III.31.4; IV.51.8; IV.52.2; 3 and V.45.2).

In five places Sāyaṇa explains the word with more than one meaning<sup>55</sup>. It should be noted that the word *gavam* is mainly used in those *Ṛks* which praise the goddess *uṣas* (there these alternative meanings are given).

20. *Gavām iva* used in three places<sup>56</sup> (*RV.*130.3; V.59.3; and VI.24.4).

21. *Gavi*: occurs in seven places in locative singular; but in *RV. IV.* 58.4;

आजिघावन स्थाने वा ।

53 1.54.15. पूर्वमेवव्याख्यातम् (See Foot-note No. 50)

1.121.2. गोः पणिभिरपहतस्य गोसमूहस्य वज्रस्य उदकस्य किरणसमूहस्य वा ।

गोः मातरम् जननीम् ।

10.96.11. गोः जात्यैकवचनम् । गावां पस्त्यगुहं गोरूदकस्योक्त - गुणकं स्तानं वा ।

54 स्कन्दस्वामिन् - गोः माध्यमिकायाः वाचः । for the second गन्तृत्वादिनद्रोऽत्र गौरूच्यते ।  
सम्यगाहारपरिणामादिकेन मातृभूता गोरूपसश्च ।

55 1.124.5. गवां दिशां रश्मीनां वा । अन्तरिक्षस्य पूर्वस्मिन् भागे उषः काले गवां वाचां जनित्री उत्पादयित्री । उषः काले सर्वेषां प्राणिनां वाचः स्फुरन्तीति प्रसिद्धम् ।

1.124.11. अरूणानां अरूणार्णानां गवां प्रसिद्धानाम् एतन्नामका - नामश्वानाम् वा । समूहं ये योजयति । (उषाः) । "अरूण्यो गाव-उषसाम् । श्यावाः सवितुः" (निघ 1.25.7-8) इति । यथा लोके वाहनसंनाहं दृष्ट्वा प्रयाणामनुमीयते तथा अत्रापि अरूणरश्मीनामश्वानां दर्शनात् उषा आगच्छतीत्यध्यवसीयते । यद्वा अरूणानां रश्मीनां समूहं युङ्क्ते ।

1.164.3. गवां वाचां स्तुतिरूपाणाम् यद्वा । गवामुदकानाम् ।

5.56.5. गवाम् उदकानां, प्रसिद्धानां गवां वा सर्गं संघम् ।

7.77.2. गवां वाचां गवामेववा माता निर्मात्री । उषः कालेहि पश्चिमनुष्ठानां वाचो निर्गच्छन्ति । गवामपि तस्मिन्काले संचारात् तन्निर्मत्वम् । अथवा रश्मीनां निर्मात्री ।

56 i. गवां मार्गं यथा । ii. गवां वृजं इव । iii. गवा शृङ्गं इव हे मरुत, उत्कृष्टमुष्णीकं पट्टादिकं धारयथ ।



it gives plural sense; Sāyaṇa interpretes it as cow. In *RV.X.94.9* and *X.116.4* it is used to mean cowhide.

Yaska refers in his *Nirukta* 2.5 to this *ṚK* while interpreting the word 'go'<sup>57</sup> He explains: 'gouḥ' is used in the sense of cow-skin used for 'sitting on.'

22. *Gonām* : is used in twenty places generally in genitive. Except in one place in all the places the word is interpreted in the sense of cow or cattle in general. In *RV.V.3.3*, Sāyaṇa interpretes it as *Udhakānām*.

23. *goṣu* : occurs in forty three places in the locative case. In thirtyeight places it is explained in the meaning of cattle. But in twelve places Sayana interpretes it either as *goṣu nimittabhūtaṣu* or *goṣu nimitteṣu*. In two places (*RV.V.45.9*; *IX.86.12*), Sāyaṇa interpretes the word as 'rays' in locative plural. In *RV.IV.38.1*, Sāyaṇa gives alternative meaning<sup>58</sup>. Only in *RV.X.99.4*, Sāyaṇa interpretes *goṣu bhūmiṣu*.

The word 'gau' used as the first member in a compound.

The word 'gau' is used in a compound as first word in one hundred and fifty places. Out of these, in twelve places Sāyaṇa interpretes the word as water, in six places as 'stuti', or 'vāc' and in two places as 'raśmi.' In two places (*RV.X.53.5*; *95.11*) the word is explained as 'earth'<sup>59</sup>.

In five places Sāyaṇa gives alternative meanings<sup>60</sup>. The word 'gomatim' in *RV.VIII.24.30* and *RV.X.75.6* is interpreted as the name of a river. The word *gosarye* in *RV.VIII.49.10* and *50.10* is explained as the name of a *ksatriya* and *rsi* respectively. The word 'gau' is also used as *taddhita* in one hundred and three places<sup>61</sup> and interpreted as *goyukta* or *sahita*.

The word *gopīthā* is interpreted as *somapāna*<sup>62</sup> in four places except in

57 निरू.2.5. "अंशुं दुहन्तो अघ्यासते गवि" (ऋ.10.94.1.) इत्यधिषवणचर्मणः । चर्म चरतेर्वा ।

उच्यतं भवतीति वा ।

58 सर्वासुदिक्षु गोषु वा निमित्तभूतेषु ।

59 1) गोजाताः भूम्यामुत्पन्नाः । यद्वा । गोशब्देन तज्जं पय आदिकमुच्यते । हिवरर्थं प्रादुर्भूता इत्यर्थः ।

(10.53.5.) 2) गोपीथाय । गोः पृथिवी । पीथं पालनम् । भूमेरक्षणाय ।

60 1.137.1. गवाशिरः । गोभिः उदके मिश्रिताः संजाताः । यद्वा । गोभिः स्तुतिलक्षणैः मन्त्रैः

मिश्रिताः ।

4.4.5. गोजाः गोषु रश्मिषु जाताः । यद्वा उदकेषु वैद्युतरूपेण वा जातः (अग्निः, अदित्यः)

8.62.7. गोपतिः प्रसिद्धानां गवामुदकानां स्तुति वचसो वा पतिः (इन्द्रः) 10.103.5. गोवित्

उदकस्य स्तुतेर्वा लब्धा वेदिता वा । 10.53.5.

61 गोमत्, गोमतः, गोमता, गोमति, गोमती, गोमतीम्, गोमन्तम्, गोमयम्, गोमायुः।

62 1.19.1. गोपीर्यीय सोमपानाय ।

5.65.6. गोपीथे गोः सोमरसः । तस्य पानं यस्मिन् स गोपीथो यज्ञः ।



*RV.X.35-34* where Sāyaṇa interpretes as '*rakṣaṇe*'. Yāska also interpretes it as *somapāna* (*Niru.10.36*). But while explaining the word in *X.95.11*, he interpretes *gopīthāya* as *bhūmerakṣaṇāya*. (see footnote No. 31).

The word '*gau*' used as the second member in a compound: The word is used as second member of a compound in six places. In all the places Sāyaṇa gives the meaning as cow (*RV.VIII.51.1*; *VIII.2.14*; *17.12*; *62.10*; *VII.18.10*). While explaing *VIII.17.12* *sacigo* he gives a different meaning<sup>63</sup>. (Viz; cow, *vac* and *raśmi*). (The words *gāḥ*, *gām* and *gāma* occur in ten places (8,1,1, and are used as verbs).

Thus the word *gauḥ* has the following meanings:

1. Cow, cattle or cow-products	..	660
2. Speech	..	33
3. Water	..	32
4. Rays	..	32
5. Earth	..	9
6. Horse	..	6
7. Soma juice	..	4
8. Vajra	..	2
9. Others	..	16

The word '*gauḥ*' is interpreted by Sāyaṇa in different meanings:

Meanings	No. of places
Ray or cow	2
Ray or water	2
Water or cow	7
Speech or cow	9
Speech or Water	2
Cow or earth or speech	1
Cow or speech or rays	1

Thus, it can be seen that though the word *gauḥ* occurs under the head of the synonyms of the earth, it mainly refers to cow, speech, water and rays. Yāska in his *Nirukta* explains the word in detail (2.5) as already shown before. He says it is the synonym of earth as it '*dooram gatā bhavati*' and the creatures walk on it (*asyām bhūtani gacchanti*).

2. *Gmā*: The word occurs in the *R̥gveda* in five places only, form of *gmāḥ* used as albativ and genetive singular<sup>64</sup>.

10.77.7. गोपीये सोमपाने ।

63 हे शचिगो । शाययः शक्ता गावो यस्यासौ शाचिगुः । यद्वा । "शचव्यक्तायां वाचि" । शाचयो व्यक्ताः प्रख्याता गावो रश्मयो गाव एववा यस्य तादृश ।

64 I.25.20; 37.6; V.38.3; X.22.6 and X.49.2.



In V.38.3, Sāyaṇa interpretes it as *bhūlokaṭ*. In X. 49.2, he explains it as *prthivyaḥ*. Similarly in other three places, it is used in the sense of *prthivi* (*Niru*. 12.43)<sup>65</sup>.

3. *Jmā*: It occurs in the *RV*. in eleven places. Its other forms: *jmah*, *jmayah*, *jman* and *jmayantam* are used in the sense assigned (*RV*. VI. 52.15; I.157.1; IV.50.1; VI.62.1; VIII.1.18; X.89.1; 11; VII.39.3; VII.21.6; VII.60.2; and VIII.68.3).

But in *Rv*. VII.60.2, Sāyaṇa interpretes *jman* as *antarikṣe gacchan*. *Jmā* is used in its other forms as second word in twentyseven places<sup>66</sup>. In other places it is generally used as '*parito-gantuḥ*' (wind)

4. *Kṣmā*: The word does not occur but its other forms *kṣmah* and *kṣmyā* occur in the *Ṛgveda* in six places (*kṣmaya RV*. I. 55.6; V.84.3; VII.64.3; X.61.7; 89.3). In all the places the word is used in the sense assigned. The word *kṣmah* occurs in one place (*RV*.I.100.15). Sāyaṇa interpretes it as *prthivyaḥ*. Its instrumental form *kṣmaya* occurs in five places (*RV*.I.55.6; V.84.3; VII.46.3; X.61.7 and X.89.3). All of them are used in the sense of earth<sup>67</sup>.

5. *Kṣā*: As per the interpretation of Sāyaṇa *kṣām* is used in accustive singular form and *kṣāsu*, *kṣāman* and *kṣāmaṇi* are used in locative singular forms. The word with its forms occurs in thirtyseven places in the sense assigned. There are eight forms of the word *kṣā*<sup>68</sup>.

In III.32.1, Sāyaṇa commenting on *kṣām* states: *kṣi nivaśagatyoh*<sup>69</sup>

6. *Kṣamā*: The word and its form *kṣami* (locative singular) are used in

65 *gaman* and *gman* also occur in the *RV*. in two and ten places respectively not in the sense of *prthivi* but used as verbs. So also *gmanta* in one place (I.22.11) and *gmanta* in tow places (X.22.6; 32.1) the words *anugman* and *prthugman* occur each but used as participles.

66 परिज्मन्, परिज्मन्, परिज्मन्, परिज्मनोः, परिज्मा, परिज्मानः, परिज्मानम्, परिज्मानार्द्धिवं, परिज्मार्द्धिव ।

In two places the word परिज्मन् is used in the sense of earth.

1.63.8 परिज्मन् परितो व्यास्रव्यां भूमौ ।

2.28.4. परि ज्मन् परिज्मनि भूम्याम् ।

67 1.55.6. सा, । "क्षमया भूम्या समानम् । यद्वा ।

क्षमया इति ओजो विशेषणम् । शत्रूणामभिभवित्रा बलेनेत्यर्थः । क्षमया । "क्षमुषू सहने" । क्षमते प्राणिजात कृतमुपद्रवमिति क्षमा ।

68 क्षाः, क्षाम्, क्षामः, क्षाम, क्षामन्, क्षामणि, क्षासु, क्षामाविव ।

69 क्षाम्, क्षी निवासगत्योः अन्येभ्योऽपि दृश्यत इति निरूपपदादपि उप्रत्ययः । ततस्तप् । क्षियन्ति निवासयन्त्यस्यां प्राणिन इति क्षा भूमिः ।



fourteen places. Sāyaṇa interpretes the word in the sense of *pr̥thivi*.

7. *Kṣoni*: The other forms of the word are: *kṣonibhyam*, *kṣoṇīiti* and in one place *kṣoṇi iva* (I.57.4). The word is used not only in the sense of earth but also in some other senses<sup>70</sup>.

In *RV*.I.180.5; VIII.7.22; VIII.52.10; and VIII.99.6 where *kṣoṇi iti* occurs, Sāyaṇa interpretes it as *dyāvapṛthivyau*, *dyāva pṛthivi nāmadheyani* in the III chapter of the *Nighaṇṭu*. In *RV*.X.22.9. the word *kṣoṇayaḥ* occurs; Sāyaṇa comments as *manuṣyanāmaitat*. But the word or its form is not included in *Manuṣyanāmāni*<sup>71</sup>.

8. *Kṣitiḥ*: The other forms used in the *RV*. are: *kṣitibhyaḥ*, *kṣitiṣu*; *kṣitinām*. The form *kṣitayaḥ* also occurs in the *RV*. and is included in *manuṣyanāmāni*. Excluding the form *kṣitayaḥ*, which has been included by Sāyaṇa as the synonym of *Manuṣyanāmāni* in all, the thirteen places; *kṣitiḥ* and its four places it is used in the sense of *pr̥thivi* according to Sāyaṇa<sup>72</sup>. In other twentyeight places it is explained as a synonym of *manuṣya* by Sāyaṇa. In two places Sāyaṇa gives two meanings.<sup>73</sup>

9. *Avaniḥ*: The other forms of the word are: *avanayaḥ*, *avana*, *avanīm* and *avaniḥ*. The word with its forms occurs in sixteen places, of these only in seven places it is used in the sense of *pr̥thivi* according to Sāyaṇa.

(i) *Avaniḥ*: occur in three places. In *RV*.I.4.10 and VIII.32.13 Sāyaṇa interpretes it as *rakṣakaḥ* and *pālakaḥ* respectively and in I.181.3 he explains it as *bhūmih*.

(ii) *Avanayaḥ*: It is also enlisted in the I chapter of the *Nighaṇṭu* under the sub-grouping of *Nadināmāni* and in the II chapter under *angulināmāni*. Sāyaṇa interpretes the forms as follows:<sup>74</sup>

- 
- 70 5.95.8. क्षोणिभिः वाग्भिः । 2.16.3. क्षोणीभ्यां द्यावापृथिवीभ्याम् 2.34.13. शब्दकारिभिः ।  
10.96.9. क्षोणीभिः वाग्भिः । 2.16.3. क्षोणीभ्याम् द्यावापृथिवीभ्याम् । 2.34.13 शब्दकारिभिः
- 71 5.95.8 क्षोणयः । मनुष्यनामैतत् । मनुष्याः स्वकीयं स्वामिनं सेवार्थं यथाप्राप्नुवन्ति तद्वत् ।
- 72 1.65.3. क्षितिः भूमिः । 3.13.14. क्षितिभ्यः भूलोकात् ।  
1.73.4. घुवासु क्षितिषु । निरूपद्रवेषु ग्रामेषु इत्यर्थः ।  
7.88.7. क्षितिषु भूमिषु ।
- 73 2.2.3. क्षितिषु यागभूमिषु मनुष्येषु वा ।  
5.37.4. क्षितीः प्रजाः। अथवा क्षितीर्निवासान्नवसते ।  
(that which makes its beings live happily).
- 74 1.186.8. अवनयो न यथैव नमनस्वभावाः रथाः रंहणस्वभावा रथवन्तो वा । यद्वा । अवनयो रक्षका रथा इव स्थिताः ।  
1.190.7. अवनयो न । सर्वा अवनयो भूमयो मनुष्या यथा स्वामिनं कर्मप्रति वा संगच्छन्ति



(iii) *Avanā* comes only in *RV.V.54.2* in locative form. *Sāyaṇa* interpretes it as *bhūmau*.

(iv) *Avanim* comes in two places (*RV.I. 140.5* and *IV.19.6*). *Sāyaṇa* interpretes it as *bhumim*.

(v) *Avaniḥ* comes in seven places (*RV.VI.61.3* *Sāyaṇa* explains it as earth (*asurairapahr̥ta bhūmiḥ*). In *I. 61.10*, he comments *rakṣaṇāhetubhūta apaḥ* and in *RV.X.99.4* *apaḥ*. In *RV.V.11.5* *Sāyaṇa* says: *avanayonadyaḥ*. Accent is the same whether *avaniḥ* means earth or river.

While explaining the word in *I.62.10*, *Sāyaṇa* says: *avanayaḥ iti ari-gulināma evambhūtaḥ avaniḥ angulayaḥ*. In *II.13.7* *Sāyaṇa* comments on *avaniḥ* as *avatriḥ oṣadhiḥ*.

10. *Urvī*: The word is also included in the III chapter Under the list of *dyāvapṛthivi-nāmadheyāni*. The word with its other forms<sup>75</sup> occurs in sixty seven places, of these only in five places *Sāyaṇa* gives the meaning as earth or loka.<sup>76</sup>

*Urvī iti* occurs in twenty two places in dual form. *Sāyaṇa* interpretes it as *dyāvapṛthivyau* in two places (*RV.X.12.3* and *X.33.14*). In other places he gives the meaning *visṭirna* and in one place (*VIII.80.8*) he translates *urvī* as *bahvān-tarāla*. *Urvī utih* comes only in *RV. VI. 24.2*. It is interpreted as *visṭītarakṣaḥ*.

11. *Ṗṛthvi*: The word *ṛthvi* is also included in *dyāvapṛthivi-nāmadheyāni* in III chapter of the *Nighaṇṭu*.

*Ṗṛthvi* is included in *Antarikṣanāmāni* of I chapter and in second fifth and sixth sub-groupings of the V chapter.

The word and its forms<sup>77</sup> are used in three hundred and fifteen places; out of these in two hundred and forty seven places it is used in the sense of *ṛthvi* or *ṛthivyabhimanidevatā*. The word is used in seventeen places as the synonym of *antarikṣanāma*, according to *Sāyaṇa*.<sup>78</sup> The word is also explained by *Sāyaṇa* giving some other meaning.<sup>79</sup>

तद्वत् 5.85.6. अवनयः नद्यः ।

75 उर्वीः, उर्वीः, उर्वीम्, उर्व्या, उर्विया, उर्वी इति ।

76 1.189.2, 10.14.16, 10.128.5, 2.4.7, 1.146.2.

77 पृथिवी, पृथिवी, पृथिवि इति, पृथिवी इति, पृथिवीः, पृथिवीद्यावा, पृथिवीम्, पृथिवीम्सइवं, पृथिव्याः, पृथिव्याम्, पृथिव्यै, पृथ्वी इति, पृथ्वीः, पृथ्वी इति, पृथ्वीम् ।

78 पृथिवी 1.39.6, 102.2, 7.34.23, 10.147.1. पृथिवीम् 1.67.3, 5.85.1, 4, 5, 10.65.4, 10.88.9. पृथिव्याम् 1.168.8, 3.14.1, पृथिव्या 6.49 7.24.3, 8.39, 5, 10.28.2, 29.7.

79 1) 5.56.3. अत्र पृथिवी शब्दः तदधिष्ठित प्रजां लक्षयति । 2) पृथ्वीः 7.34.3. पृथ्वः प्रथमाना



12. *Mahi*: The word *mahi* is included also in the following sections of the *Nighaṇṭu*:

(i) *Vāṇamāni*: 1.11.47.

(ii) *gonāmāni*: 2.11.5.

(iii) *dyāvapṛthivīnamadheyāni*: 3.30.18.

The word with its forms<sup>80</sup> occurs in the *Ṛgveda* in one hundred and fortyone places. *Sāyaṇa* interpretes it only in four places as the synonym of earth.<sup>81</sup> But, he does not say that this word belongs to *pṛthivīnamāni* as he comments on some other words, while explaining the *ṚKs*. The word *mahi iti* is interpreted as referring to *dyāvapṛthivī* in twenty three places out of twentyeight places of its occurrence. At other places it is used as adjective to: the earth, *vāk*, *buddhi*, *kanyā*, *gau*, *nadi*, *anna*, *apaḥ*, etc. Accent is the same whether it is used as a noun or an adjective.

13. *Ripaḥ* : The word occurs in the *ṚV* only in two places in genitive singular. It gives the meaning, earth<sup>82</sup>. Another word *ripa* with accent on the first syllable occurs in four places. *Sāyaṇa* interpretes it as *himsā*.

14. *Aditiḥ*<sup>83</sup> : The word with its forms occurs in one hundred and sixtyfive places in the *ṚV*. In more than one hundred and twentynine places it gives the meaning *devamāta* or occurs as an adjective to *pṛthivī* etc. According to *Sāyaṇa* only in twentytwo places it is used in the sense of earth<sup>84</sup>. The word is also used in some other senses<sup>85</sup> like *gau*, *agni*, *dyāvapṛthivī* etc., and used as adjective: *akhandaniya adinā va*. It should be noted that the word occurs in the following

(आपः) 3) 2.3.1. पृथिव्यां वेदिलक्षणायाम् । 4) 2.40.4. सोमः पृथिव्यां ओषधिरूपेण अन्तरिक्षेच चन्द्ररूपेण सदनं चक्रे । 5) 4.4.1 पृथ्वीं विस्तीर्णाम् । 6) 3.7.10. पृथिव्याः, विस्तीर्णया ज्वालायाः ।

80 महीऽइति, महीऽइव, महीः, महीभिः, महीम् महीयै, मूह्याः, मूह्या, मूह्यै ।  
81 7.36.8. महीं महतीं भूमिम् । 9.92.4. मही पृथिवी । 10.77.4. महतीः भूः । 9.92.5. पृथिवीम् ।

82 3.5.5. रिपः भूम्याः 10.79.3. पृथिव्याः ।

83 अदितिऽत्वे, अदितिम्, अदिते, अदिते, अदितेः, अदिते, अदितेऽइव अदितये, अदितयः

84 अदितिः 1.43.2, 2.1.11, 5.59.8. अदितिम् 5.62.8, 7.39.5. अदितये 1.24.1, 2, 10.110.4. अदितेः इव 1.166.12. अदिते 10.64.5, 17, अदितेः 1.113.19, 185.3, 4.12.4. 7.88.7, 9.26.1, 69.3, 71.5, 74.3, 5, 10.5.7, 70.7.

85 1.153.3. अदितिः अदीना बहुक्षीरा । 1.162.22. अदीनः (अश्वः) 2.1.11. अखण्डयिता परिपासयिता । यद्वा । अदीना भूमिरसि । 8.48.2. अदीनः त्वं (सोमः) 10.11.2. अखण्डनीयः अग्निः । 10.63.3. अदीना घौः 1.152.6. अदितिम् अखंडितम् अन्यूनमेतत् (यज्ञा) कर्म 9.9.96.15. अदितेः । गोनामैतत् । अदीनायाः गोः ।



sections in the *Nighaṇṭu*, other than *pr̥thivīnamādheyāni*:

(i) *Vāṇnamāni* : 1.11.48

(ii) *Gonamāni* : 2.11.6

(iii) *Dviṣaṣṭipadāni* : 4.1.49

(iv) *Ṣaṭrimstipadāni* : 5.5.16

The word *aditi* is included in *dyāvapṛthivīnamādheyāni* (*Nigh.* III.30.21). But the word is not used in four Vedas. Yāska in his *Nirukta* (4.22) interpretes *aditi* as 'adina de vāmātā.'

15. *Ilā*: Other than in *pr̥thivīnamāni* the word occurs in the following sections of the *Nighaṇṭu*:

(i) *Vāṇnamāni* : 1.11.3

(ii) *Annamāni* : 2.7.13

(iii) *Gonamāni* : 2.11.7

(iv) *Ṣaṭ-trimaṣaṭpadāni* : 5.5.35

The word *ilā* is included in the first list of the V chapter. This word occurs in the *RV.* in twelve places. Out of these in eight places it gives the meaning of either *uttaravedi* or earth<sup>86</sup>. In other four places it gives the meaning of *anna*<sup>87</sup>.

The word with its forms<sup>88</sup> occurs in sixty five places in the *RV.* In thirty nine places it gives the meaning of *ilādevi gorūpadevi uttaravedi* and *bhūmi*. In twenty one places Sayāṇa gives the meaning of *havir-lakṣaṇa rūpadevi* or *anna*. In two places it gives the (*RV.* III.7.5; X.36.5) meanings *vāk*. The other meanings given by Sayāṇa are also listed with a few examples<sup>89</sup>.

16. *Nir̥tiḥ*: The word occurs in twenty one places with its forms<sup>90</sup>, in *RV*; of these only in six places it is used in the sense of *pr̥thivī*<sup>91</sup>. In sixteen places it is interpreted as either *papadevata* or *mṛtyudevata*; in one place as *rak-ṣojatidevata* (I.38.6) and as *dukkham* in *RV.* X.10.11.

86 I.128.1; II.10.1; VI.1.2; VII.47.1; X.70.1; 91.1; 191.1.

87 III.4.3; V.42.14; VI.58.4; X.17.9.

88 इळा, इळानाम्, इळाभिः, इळाम्, इळायाः, इळाऽवतीम्, इळाऽवन्तः, इळाऽवान्, इळासु, इळे, इळ्या, इळेः.

89 5.41.19 इळा भूमिः वा गोरूपधरा मनोः पुत्रीत्याहुः वा यूथस्य मरुद्गणस्य निर्मात्री इळा माध्यमिकी वाक् ।

2) 3.27.10. इळा ईड्यन्ते स्तूयन्ते अस्यां यजमानैः देवा इति इळा भूमिः । वेदिलक्षणा भूमिः ।

3) 3.1.23. इळाम् एतन्नामिकां गोरूपां देवताम् ।

4) 1.48.16. इळाभिः इळेति गोनाम् । "इळा जगतीति तन्नामसु पाठात् । इळाभिर्गोभिः ।

90 निःऽकृतिम्, निःऽकृती, निःऽकृतीनाम् निःऽकृतेः, निःऽकृत्याः, निःऽकृत्यै ।

91 ऋ 7.37.7, 1.164.32, 10.114.2, 1.117.5, 7, 58.1, 10.95.14.



The word *nirratam* is also used in one place (RV.I.119.7) and Sayana interpretes it (*r-gatau*) *niḥśeṣena prāptam*.

17. *Bhūḥ* : The word with its other forms<sup>92</sup> occur in eight places only and gives the meaning earth according to Sayana. *Bhūḥ* occurs also in *antarikṣanāmaṇi* of this chapter (*Nigh* I.3. 10). It may be added that *bhuḥ*, *bhuvam*, *bhuvāni*, *bhuvaḥ* and *bhuvah* are used as verbs.

18. *Bhumih* : The word with its other forms<sup>93</sup> occurs in forty-nine places and Sayana interpretes in the sense of earth. In IX.61.10, *bhūmih* is *bhogyajanaḥ* (people on the earth). In RV.II.27.8 Sayana comments quite differently<sup>94</sup>.

The word *bhumysa* occurs in RV.V.41.10 Sayana interpretes *bhūmim* *antarikṣam*. The word *bhūmi* comes as *uttarapāda* in seven places. The meaning in all places is earth. Yaska in his *Nirukta* (8.7) derives the word from 'il' and says *itteḥ stuti karmaṇaḥ*.

19. *Pūṣā* : The word occurs also in the V chapter under the section *ekatrimṣatpadāni*.

The word is not used in feminine form; but in masculine gender<sup>95</sup>. The word *pūṣā* itself occurs in fifty places. In almost all the places the word is explained as *poṣako devaḥ* or as adjective to some other deity. Only in one place the word means earth<sup>96</sup>. The form is masculine i.e. *pūṣaṇasya*. In three places (viz. RV.I.40.6; X.139.1 and IX.88.3), *pūṣa* is *aditya*. Yaska in his *Nirukta* etymologizes the word<sup>97</sup>. In *uttarapāda* where it appears in interpreted as *pūṣan devaḥ*.

20. *Gātuḥ* : This word also occurs in the IV chapter of the *Nighaṇṭu* (4.1.55). Other forms of the word are: *gātam*, *gatubhim*. (*Gāṭave* is dative infinitive).

The word with its above mentioned forms occurs in the RV. in forty eight places. Of these, the meaning earth is given in four places<sup>98</sup>. In eight places Sayana explains it as *stotra*<sup>99</sup>. In two places (RV.V.30.7 and VI.22.5) the meaning is *sukham*.

In twenty eight places the word is explained either as *gamanaśeelā* or

92 भूः, भुवे, भुवः, भुवा.

93 भूमिम्, भूमीः, भूमयः, भूम्याः, भूम्या, भूम्याम्.

94 भूमीः अत्र भूमिशब्दो लोकत्रये वर्तते । "यो द्वितीयस्यां तृतीयस्यां पृथिव्याम्" इत्यत्र यथा पृथिवीशब्दः । भूम्यन्तरिक्षं स्वर्गास्त्रीन् लोकान् आदित्याः धारयन् वृष्टिप्रदानादिना धारयन्ति ।

95 पूषणः, पूषणम्, पूषणस्य, पूषणा, पूषणाऽ वते, पूषणऽ वन्तः, पूषणऽवान् पूषण् पूषणाऽइव, पूषणाः, पूषणा, पूषणे ।

96 8.49.3. पूषा । पृथिवी नाम । पार्थिवस्य लोकस्य ।

97 निरुक्तम् 12. 16. यद्रश्मिपोषं पुष्पति तत् तूषा भवति ।

98 ऋ IV.32.10; I.151.6; III.31.15; VIII.45.30.

99 V.32.10; III.1.2; 31.15; IV.4.6; V.4.6; V.87.8; VI.6.1; I.100.4.



*marga*. In two places Sāyana explains with two meanings<sup>100</sup>. In ten places it is used as infinitive (*tumanta*). Yāska in *Nirukta* interpretes *gātum* as *gamanam* (4.21) (in order to go).

21 *Gotrā* : It occurs in six places in the *R̥gveda*. The word is not interpreted in the *R̥gveda* as the synonym; of earth. Sāyana interpretes it in five places as *megha* or *udaka* in one places herd (of cattle). VI.65.5. But in X.103.6 explaining the word '*gotrabhidam*', he gives the meaning of '*gau*' (as earth) as an alternative meaning<sup>101</sup>.

Dayānanda sarasvati interpreted the word in the sense of earth in RV.III.43.7. Devārāja, commentator of the *Nighaṇṭu* says that the word in this sense of earth should be traced in the *R̥gveda*. (Ed.G.V. Bhattacharya: *Niruktam* (*Nighaṇṭu*) with commentary of Devārājajavan.)

From the above analytical study, one can come to the following conclusions :

(i) The word '*gauḥ*' appears in the *RV* in seven hundred and ninety four places. It has been used in the sense of earth only in nine places. In six hundred and sixty places it is used as a synonym of cow or cow products, and cattle in general. Surprisingly, the word *gauḥ* has not been included in *gonāmāni* in the II chapter of the *Nighaṇṭu*, where nine synonyms of 'cow' are given. Why the author of the *Nighaṇṭu* has not included this important synonym of the cow, in the list *gonāmāni* is puzzle. Quite surprisingly the word *gauḥ* has been included under some unimportant groups, (compared to *gonamāni*.) viz. *raśmināmāni*, *vānāmāni*, *sadharanani stotranāmāni* and in the IV and V chapter of the *Nighaṇṭu*.

There is a similar case with the word '*gr̥ha*'. Sādhurama in his article "Words of *Nighaṇṭu* traced in the Vedas"<sup>102</sup> refers to the view of his friend Prof. Suchi Vrata who traces the synonyms of *gr̥ha* in the Vedas that "certain well-known vedic words like *Okah* (RV.I.66.2), *Sadanam* (RV.I.104.5); *vasatih*

100 1.151.6. गातुम् गमनं देवयजनदेशं वा । गातुरिति पृथिवी नाम गातुः पूषत्युक्तत्वात् ।

3.31.15. गातुम् गायन्ति स्तुवन्ति अस्यां इन्द्रादिदेवान् इति गातुः पृथिवी नाम् ।

101 गाः उदकानि त्रायन्त इति गोत्राः मेघाः । यद्वा । गोभूभिः तां त्रायन्त इति गोत्रा पर्वताः । तेषां भेत्तारम् । (10.103.6.)

1.51.3. गोत्रं अव्यक्त शब्दवन्तं वृष्ट्युदकस्यावरकं मेघम् । यद्वा । गोसमूहं पणिभिरपहृतं गुहासु निहितम् ।

7.17.2. गोत्रभिः । गोत्राणां पर्वतानां मेघानां वा भेत्ता । इन्द्रः ।

102 Adityanath Jha commemoration volume, Allahabad, 1975, Parts 1-4, PP. 427-433.



(RV.V.2.6); *dhama* (RV.I.86.11) etc., all of which mean 'a house' have not been included in the *grhanāmāni* list of the *Nighaṇṭu*. On the other hand the word *sadanam* is included in the *udakanāmāni* list."

Further, it may be added that the word '*grha*' also has not been included in the *grhanāmāni* list. And out of sixty nine groups in the first three chapters, in fortyfour groups the main word (viz., '*gauḥ*' in *gonāmāni*, '*satya*' in *satyanāmāni* and etc.) of that group is not listed. It seems this is somewhat unsystematic classification.

(2) Sayana comments on the word *kṣṇayaḥ* says that it belongs to *manuṣyanāmāni*<sup>103</sup>. But in the second chapter of the *Nighaṇṭu* the word *kṣṇaya* has not been included in the *manuṣyanāmāni* where twenty five synonyms of man are enlisted. Possibly some other Rgvedic *Nighaṇṭu* was available to Sayana, in which the word *kṣṇayaḥ* was included under the list of *manuṣyanāmāni*.

(3) The listed words in the *prthivīnamāni*, '*gau*', '*kṣitiḥ*', '*avaniḥ*', '*urvi*', '*mahi*', '*aditiḥ*', '*nīrtiḥ*', '*pūṣa*', '*gātuḥ*' and '*gotrā*' are used in the *Rgveda*, only in a very few places in the sense assigned to them<sup>104</sup>.

(4) Out of twentyone words enlisted in this section, *prthivīnamāni*, twelve words occur in other chapters of the *Nighaṇṭu*<sup>105</sup> giving some other meaning.

103 10.22.9. क्षोणयः मनुष्यनामैतत् ।

104	Word	No. of times used in the Rgveda	No. of times inter- preted as earth
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	Gauḥ	794	9
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	Avaniḥ	16	7
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	Mahi	141	5
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	Urvi	67	5
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	Aditiḥ	165	22
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	Pūṣa	50	1
--	------	----	---

	Gātu	48	4
--	------	----	---

	Gotrā	6	-
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	Nīrtiḥ	22	6
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105 1. गौः (गावः)

2. क्षोणी (निघ. 3.30.5.)

3. क्षिति (क्षितयः 2.3.6.)

4. अवनिः (अवनयः 2.5.11 तथा 1.13.1.)

5. उर्वी 3.30.19. (उर्व्यः 1.13.14.)



## 2. HIRANYANĀMĀNI

The following fifteen words are synonyms of *Hiranya*<sup>106</sup>. Yāska, in his *Nirukta* (2.10) gives the derivation of *hiranya*<sup>107</sup> as it is circulated (*hryate*) in a stretched form, (i.e. in the form of beautiful bracelets, necklece etc. according to Durga) or it is circulated from man to man (here Durga remarks: *tena hi vyavahāraḥ kriyate* (this shows that there was gold currency in Yāska's time) or it is useful and delightful or it may be derived from the root *hary* meaning to yearn after.

1. *Hema*: The word is *heman* a neuter noun. It occurs only once in the *RV*(IX.97.1). in the instrumental form *hemana*, where Sāyaṇa renders it as *hiranyena*. (The word is not found in *VS* and *AV*). This word is also listed in *udakanāmāni* of the *Nighaṇṭu*. (1.12)

2. *Candram* : The other case forms derivatives<sup>108</sup> occurs in forty one places. In twelve places Sāyaṇa renders it as *hiranyam*. In three places it is used as an adjective, though it occurs as (only) *hiranya* (IV.2.13; VIII.65.11 and IX.97.50).

In *RV*.III.31.15, Sāyaṇa interpretes it as *hiranyam* and Venkata as *suvarṇam*. But in *RV*.X.107.7, where the words *candra* and *hiranya* both occur in the expression *dadati daksina candram uta yaddhiranyam*; Sāyana explains *candram* as *hiranyam* and curiously enough *hiranyam* as *rajatam* quoting *TS*.1.5.1.2 '*rajatam hiranyam*.' The plural form *candrani* occurring in *RV*. V.42.3 and VI.69.10, Sāyaṇa renders as *hiranyāni* and *āhaladakāni hiranyāni*, respectively. In the compounds like *candravarṇaḥ*, *candram iva*, *candragraḥ* etc., he

6.पृथ्वी 3.30.20. (पृथिवी 1.3.9., 5.3.26., 5.5.26)

7.मही 1.11.47, 2.11.5, 3.30.18.

8.अदितिः 1.11.48, 2.11.6, 4.1.49, 5.5.16, (आदिति 3.30.21.) 9.इळा 1.11.3, 2.7.13, 2.11.7, 5.5.35, (इळः 5.2.5.)

10.भूः 1.3.10.

11.पूषा 5.6.10.12. गातुः 4.1.55.

106 1.हेम 2.चन्द्रम् 3.रूकम् 4.अयः 5.हिरण्यम् 6.पेशः 7.कृशेनम् 8.लोहम् 9.कनकम्

10.कार्त्तिकम् 11.भर्म 12.अमृतम् 13.मूर्त्तम् 14.दत्तम् 15.जातरूपम् .

107 ह्रियत आयम्यमानमिति वा । ह्रियते जनाञ्जनमिति वा । हितरमणं भवतीति वा (हृदयरमणं भवतीति वा) ह्रियतेर्वा स्यात् प्रेप्साकर्मणः ।

108 चन्द्रः, चन्द्रम्सइव, चन्द्राणी, चन्द्रेण, चन्द्रम्, चन्द्र, चन्द्राभिः चन्द्रसअगाः, चन्द्रसनिर्णक्, चन्द्रसबुधः, चन्द्रसवता चन्द्रा चन्द्रसइव चन्द्राः चन्द्रान्चन्द्रसथः, चन्द्रसथा, चन्द्रसवत्, चन्द्रसवता, चन्द्रा, चन्द्रसइव चन्द्राः, चन्द्रान्, चन्द्रसवर्णाः, चन्द्रसथम्, चन्द्रसथाः।



takes candra in the sense of *hiranya* (RV.I.165.12; II.2.4 and V.41.14 ), but elsewhere, he mostly translates candra by *āhladakam ahladakaram*. Yāska (Niru.II.5) while explaining the RK. X.85.5, derives the word *candramā*<sup>109</sup>.

3. *Rukmam*: The word occurs in the masculine form *rukmaḥ*. With other forms<sup>110</sup> it occurs in the RV. in twenty-nine places. Out of these, in most places Sāyaṇa renders it as *hara* or *ābharaṇa* made of *hiranya*. Some times he explains it figuratively, and in some places he interpretes it as an adjective '*roamāṇaḥ*'.

Sāyaṇa explains the word *rukma* as *rocamānam suvarṇam iva*, or *suvarṇam iva va*, but Skandasvamin takes *rukmaḥ* in the sense of the 'sun' (*rocamāna adityaḥ tadvaḥ*). In the neuter form *rukmamna* (RV.I.117.5), the rendering of both Sayana and Mudgala is *suvarṇamīyā ābharaṇam iva*, but Skandasvami, renders it simply by *ābharaṇam iva*.

4. *Ayaḥ*: The word with its other case forms<sup>111</sup> appears in twenty places in the RV.

The expression *aye asya sthūṇā* (RV.V.62.7 ) is explained by Sāyaṇa as *ayaḥ hiranya-namaitat*, *ayomaya*, implying that the beam is made of gold. The compound *ayo-hatam* (RV.IX.1.2) is explained both by Sāyaṇa and Venkata as *hiranya hatam*, but the same compound in RV.IX.80.2 is rendered by venkata as *hiraṇmayena pāṇina hatam*. The compound *ayaḥ sipraḥ* is explained by Sāyaṇa as *ayovat sārabhūtaḥ sipraḥ* in RV.IV.37.4, but the expression *hiranya-sipraḥ* in RV.II.34.3 shows that here too *ayaḥ* denotes *hiranya*. This may be taken as an evidence of Vedic *rsis*, having used the word *ayaḥ* in the sense of 'gold.'

But in the Kannada edition of RV. published by Mysore palace, interpretes it in V.62.7, as steel (*ukku*) and in the English translation it is explained as 'its pillars are of iron,' again that edition explains *ayaḥ* as iron in the following places also: VI.75.15; X.99.6; X.99.8; IV.37.4; VIII.101.3; V.62.8. In six places it is interpreted as *hiranya* by Sāyaṇa. The form *ayasaḥ* (VI.3.5; 47.10) and *ayase* (I.77.3; IV.21.7) are used as verbs.

5. *Hiranyam* : The word with its forms<sup>112</sup> occurs in the RV in eighty nine places.

The word is used in seventy-nine places in the sense of gold or 'made of gold.' In twenty-seven places the word is interpreted as '*hita ramaṇiya*.'

109 चन्द्रश्चन्दतेः कान्तिकर्मणः ।

110 रुक्मः, रुक्मासः, रुक्मिभिः, रुक्मी, रुक्मेभिः, रुक्मवक्षसः, रुक्मेन, रुक्मैः, रुक्मेषु, रुक्मवक्षसः, रुक्मसु इव ।

111 अयःसअग्रा, अयःसअपटिः, अयःसदंष्ट्रः, अयःसदंष्ट्रान्, अयःसशिप्राः, अयःसशीर्षा, अयःसस्थूणम्, अयःसहतम्, अयःसहनुः, अयोः, अयसः, अयसे, अयस्मयः

112 हिरण्यम् इव, हिरण्या, हिरण्यानाम्, हिरण्यानि, हिरण्येन, हिरण्यैः



The word *hiranyam* is interpreted in *RV.X.107.7* as *rajatam*. Sāyaṇa also quotes *TS.1.5.1.2* "*rajatam hiranyam*." In *RV.II.15.9* the word is clearly interpreted as '*dhanam*' and in some other places the word is an adjective to wealth, or ornaments. *Hiranya-varṇaḥ* in *RV.II.35.9* is interpreted by Sāyaṇa as river (*nadināmaitat hiraṇyavat nirmalarūpa nadyaḥ*).

Contrary to this, Sādhurām in his article, says 'the word *hiranya*' evidently means 'gold.'<sup>113</sup> It should be noted that the word *hiranya-varṇaḥ* is listed in *nadināmani* (1.13.17) of the *Nighaṇṭu* (1.13).

6. *Peśaḥ* : Sādhurām<sup>114</sup> opines that this word does not occur in the *RV*. But its form *peśāni* is explained by Sāyaṇa in *RV.X.1.6* as 'gold.'<sup>115</sup> The word *peśaḥ* is used in the *RV* in six places and *pesamai* in one place (I.92.4). As the word is also included in *rūpānām* (*Nigh.3.7.10*), in all the places it means '*rupa*.' The other forms of the word with prefix '*su*' and with some other words are used in the *RV*. In all, the forty-four places the word and its forms are interpreted as *rupa*.

7. *Kṛśanam* : The word occurs in the *RV* in its two instrumental forms *kṛśanaiḥ* (*RV.1.35.4*) and *kṛsanebhiḥ* (*RV.X.68.11*). On the former, Sāyaṇa comments: *suvarṇena, kṛśaṇam, loham iti suvarṇanāmasu pathat* and skandavami remarks *hiranyaiḥ hiranyanāmaitat*. In the second instance, Sāyaṇa and Venkata interpret *kṛsanebhiḥ* as *suvarṇairābharanaiḥ* and Skanda as *suvarṇa-sama-maṇḍaniaḥ*.

The word *kṛśana-vataḥ* (*RV.I.126.4*) and *kṛsaninaḥ* (*RV.VII.18.23*) occur in one place each. The former is interpreted *suvarṇābharanopetaṇ* and the other *hiranyālaamkāravantaḥ* by Sāyaṇa.

The word *kṛśanam* occurs with *ūrdhva* as *urdhva-kṛśanam* (*RV.1.44.2*). Sāyaṇa interpretes it as *udgata taikṣnyam etat samjnam va yamayanamrsim*.

The word in its forms is used in four places and once in *uttarapada*. Except in *uttarapada* in all the places it is interpreted as 'gold.'

8. *Loham* : The word does not occur in the *RV* and the *AV*. In *VS, 18. 13* *loham* does occur and commenting on it Mahidhara remarks: *ayo loham syāmam tāmra-loham kāmśyam rajatam, kaṅkamam vā* and quotes "*loham-kamsyayase sarvatejase hoingake pica*." He merely gives the synonyms of *loha* after equating it with *ayah* which means '*kanakam*' here.

9. *Kanakam*, 10. *Kāñacam* and 11. *Bharama*, are not found in any of the

113 Sādhurām, 'Words of Nighaṇṭu traced in the Vedas' ; Ādityanāth Jha commemoration Volume, 1976, PP.427-433

114 Ibid.

115 पेशः इति सुवर्णनाम, हिरण्यवत्, हिरण्यसदृशानि तेजांसि ।



Vedas.

12. *Amṛtam* : The word with its forms<sup>116</sup> occur in the *RV.* in two hundred and thirty-three places. But in *RV.I.72.1*, its plural form *amṛtāni* is explained by Sayana as *hiraṇyāni* with the remark *hiraṇyanāmaitat*, but Skandasvami renders it by *harimayādini*.

The word is listed in *udakanāmāni* also (*Nigh.1.12.83*). The word with its form *amṛtasya* is used in eighteen places in the sense of water. *Amṛtāsu* is used in one place, and explained as *apsarāssu* by Sayana (*RV.X.95.9*). Sayana explains *amṛtasya* in *RV.VII.4.6* as *annam udakam va*. In *III.34, 2* Sayana interpretes *amṛtaya* as *annartham* and in *X.20.10* *amṛtebhiḥ havirlakṣanaiḥ annaiḥ*. The word *amṛta* those have accent on a (*amṛta*, *amṛtah*), are used to mean *amarāṇadharamāṇa* i.e. gods. While explaining *amṛttvāya* in *RV.V.55.4*, Sayana says: *Mokṣe svargai tyarthaḥ*. He explains *amrtatvam* in *RV.IV.58.1* as *moksam*. In *V.4.10*, Sayana explains *amrtatvam* as *santati avacchedalakṣaṇam* and in *RV. V.63.2* as *svargam*.

In the rest of the places Sayana interpretes it as either *maraṇarahita* or uses it as adjective to gods, mainly to Agni and Soma. The form *amṛtānām* occurs in six places. Sayana explains in all the places as *devānām* in plural. It is interesting to note that Sayana explains *amrtatvam* in *RV.X.107.2* AS *amarāṇadharamatvam devatvam* and quotes *amrtam vai hiraṇyam* (*TS.5.2.7.2*) that means when *Yajamāna* gives *hiraṇya*, he gets *amrtatva*.

13. *Marut* : *Marut* is not used in the sense of *hiraṇya* in the Vedas; it does not occur in its singular form in *VS.*, and *Av.* The word is listed also in the III chapter of the *Nighaṇṭu*, under *rūpanāmāni* (3.7.12). The word *marutaḥ* is listed under *rtvināmāni* (3.18.6) and in the V chapter (5.5.8) of the *Nighaṇṭu*.

14. *Datram* : The word occurs in the *RV* only in one place (*RV.III.36.9*). Sayana explains *datram* as *dhanam*, but its plural *datrāṇi* also occurs in one place in *RV.VIII.8.49* of the *valakhilya* hymn on which Sayana's commentary is not available. But in the edition of *RV.* with *Sāyanabhāṣya* published by the Vaidika Śamsodhana Maṇḍala, Poona in foot-note *datrāṇi* is interpreted as *hiraṇyādini dhanāni*. The other two forms i.e. *datravān* and *datre* appear in one place each and are interpreted as *dhanavān* and *dhane* respectively (*VI.50.8; 17.6*).

In *AV.20.51.2*, *datrāṇi* means 'gifts' and not 'gold' or gold pieces. In *VS*

116 अमृतानि, अमृत, अमृत, अमृतः, अमृतस्य, अमृतानाम् अमृतेषु, अमृतेन, अमृती, अमृता, अमृताः, अमृताः अमृताः अमृतात्, अमृतात् इव, अमृतान्, अमृताम्, अमृताय, अमृतासु अमृते, अमृतेऽइति, अमृतस्त्वस्य, अमृततत्त्वे, अमृतस्त्वाय, अमृतसबन्धवः, अमृतासः, अमृतासः, अमृतस्त्वम्, अमृतेऽभिः



*datra* does not occur.

The word with its other three forms in all as above mentioned occurs in four places in the *R̥gveda*.

15. *Jatarūpam* : The word does not occur in any of the three Vedas.

The above study shows that out of the fifteen listed words, five are absent and five are rarely used in the sense assigned to them.

The above discussion may be summarised in a tabular form :

	Words	No. of times they occur in the RV.	No. of times used In the sense assigned
1	<i>Hema</i>	1	1
2	<i>Candram</i>	41	12
3	<i>Rukmam</i>	28	14
4	<i>Ayaḥ</i>	20	6
5	<i>Hiraṇya</i>	89	79
6	<i>Pesāḥ</i>	44	—
7	<i>Kṛṣṇam</i>	5	4
8	<i>Loham</i>	—	—
9	<i>Kanakam</i>	—	—
10	<i>Kāncanam</i>	—	—
11	<i>Bharam</i>	—	—
12	<i>Amṛtam</i>	233	1
13	<i>Marut</i>	—	—
14	<i>Datram</i>	4	4
15	<i>Jatarūpam</i>	—	—



### 3. ANTARIKṢANĀMĀNI

The following sixteen word are included in *antariksanamāni*.<sup>117</sup>

1. *Ambaram* : This word is not used in the *RV*. However, its form *ambare* is used in the *RV*.VIII.8.14, but not in the sense assigned<sup>118</sup>. It should be noted that the word *ambaram* is also listed in the section called *antikanāmāni* in the II chapter of the *Nighaṇṭu*. Devarāja interpretes the word as the 'clouds make sound in this' or by the contact of wind, it makes sound. The quality of *akasa* is sound<sup>119</sup>. Dayānanda Sarasvatī, in his commentary on *RV*.VIII.8.14, interpreted *ambare* as *antarikṣe*.

2. *Viyat* : The form *viyat* appears in *RV*. IV.19.3. Sāyaṇa explains it as *sithilangam*. Kṣīraswāmī interpretes the word as *Viyacchati na viramati*. Devaraja interpretes the word as *antarikṣa*<sup>120</sup>

3. *Vyoma* : This word with its forms *vyoma*, *vyoman* and *vyomani* occurs in twenty five places in the *RV*. The word *vyomasat* is seen in *RV*.IV.40.5. Sāyaṇa interpretes it as *vayu*. Prior to this, he explains *vyoma* as *antariksam*. The words *parame*, *vyoman* occurs in sixteen places. In the *padapatha* it is split as *vioman*. Sāyaṇa explains the word as *udakāśrayatvena utkrṣte antarikṣe* (*RV*.I.164.41). He says that the *Rk* is interpreted in favour of *vāk*, the word should be interpreted as *hrdayakase*. Sāyaṇa quotes Yāska who interpretes the word in the *Nirukta* (11.40) as *vyavane*. The word '*vyoma*' also occurs in *dinnāmāni* (*Nigh*.1.6.6) and in *udakanāmāni* (*Nigh*.1.12.54).

The word is interpreted in five places as *sthāna* (*RV*.I.164.34,35 III.32.10; V.15.2; X.10.9.4). And in two, places it is interpreted as *viśeṣeṇa rekṣake* (I.164.39; VII.13.2). While explaining the word Sāyaṇa interpretes it variously<sup>121</sup>. The commentary of Devarāja, on the *Nighaṇṭu* also explains the word *vyoma* variously.

4. *Barhiḥ*<sup>122</sup>: The word with its forms<sup>123</sup> occur in the *RV*. in one hundred

- 117 1.अम्बरम् 2.वियत् 3.व्योम 4. बर्हिः 5.धन्व 6.अन्तरिक्षम् 7.आकाशम् 8.आपः 9.पृथिवी  
10.भूः 11.स्वयम्भूः 12.अध्वा 13.पुष्करम् 14.सगरः 15.समुद्रः 16.अध्वरम्  
118 अम्बरे 8.8.14. अन्तिकनामैतत् । समीपे स्थः भवथः (सायणभाष्य)  
119 अम्बन्ते शब्दायन्तेऽस्मिन् मेघाः अम्बते शब्दायते वा स्वयं वायु-मेघादि-संसर्गात्-आकाशगुणोहि  
शब्दः । वर्षसि पाणिभ्य उदकं ददातीति अम्बरम् ।  
120 विगतं यमनमुपरमणमस्मादिति वियत् - अन्तरिक्षं हि सर्वत्र  
व्याप्तत्वात् न कुत्र चित् उपरत । पुट 20 ।  
121 विपूर्वादिवतेव्याप्त्यर्थत्वात् (भू.प.) व्यवति व्याप्नोति सर्वं जगत् यद्वा अवति गत्यर्थः।  
आम्, अवनं गमनं, विविधम् अस्मिन् विद्यते । यद्वा । रक्षणार्थः (भू.आ) विशेषेणावति प्राणिनो  
अवकाशप्रदानेन । तथा च निरुक्तम् - "योन्तरिक्षं महानवयवः परिबीतो वायुना" (11.40)



and thirtynine places. In one hundred places it is used to mean *darbha* according to Sāyaṇa, and in many other places *yajna*. Nowhere the word is used to mean *antarikṣa* according to Sāyaṇa.

The word occurs in the following sections of the *Nighaṇṭu*.

1. *Udakanāmāni* : 1.12.78

2. *Trayodaśapādāni* : 5.2.6

3. *Mahannāmāni* (barhisat) : 3.3.25

5. *Dhanva*<sup>124</sup> : The word occurs in the IV chapter also of the *Nighaṇṭu* (4.2.27). The other case forms<sup>125</sup> occurs in the *RV*. in fifty places. The forms, *dhanva*, *dhanva arnasah* and *dhanvati* are interpreted as *dhavi gatyarthe* by Sāyaṇa. Only in five places the word is interpreted to mean *antarikṣa*<sup>126</sup>.

In twelve places the word is also used in the sense of *qati*, as it comes in the IV chapter of the *Nighaṇṭu* (4.2.27) (*Dhanva RV*. IX.75.5; 97.16,17,18,19; 97.52; 105.4; 106.4; 109.1; 110.1; *Dhanvati* III.53.4 and *dhanva arnāsaḥ* V.45.2). These are different forms of the root *dhar*, 'to go'.

6. *Antarikṣam*<sup>127</sup> : The word with its forms occurs in ninety seven places in the senses assigned<sup>128</sup>. Yāska derives *antarikṣa* as *antara kṣantam* (i.e. residing in between the heaven and the earth) or it is imperishable in the bodies (*Niru*.2.10). Sāyaṇa follows Yāska while explaining the word in the *RV*.<sup>129</sup>

- 122 बृहि वृद्धौ (भूप) 'बृहति वर्धने नेन प्राणिजातानां सर्वे हि प्राणिन आकाशे वर्धन्ते पविवृद्धं वा त्वयं विभुत्वात्-देवराज (*Rv*. VIII 102-14)
- 123 बर्हिः, बर्हिषि, बर्हिष्मती, बर्हिष्मते, बर्हिषः, बर्हिःस्थाम् बर्हिः सस्थाम् बर्हिःसइव।
- 124 धन्वति गच्छति अस्मादापः । यद्वा । "धन धान्ये" (दि.आ) धन्यते अर्घ्यति अवकाशप्रदानाय देवतात्वात् स्वं स्वमभीष्टं वा । -देवराज ।
- 125 धन्वन्, धन्वेना, धन्वेसु, धन्वनि, धन्व, धन्व सइव, धन्वऽअर्णसः, धन्वऽचरः, धन्वऽच्युतः, धन्वऽआर्णसः, धन्वाति, धन्व सहा
- 126 1.35.8., 9.93.7, 1.168.5. धन्वऽच्युतः न धन्वन् शब्दः अन्तरिक्षस्य वचनः । तेन तत्रस्थमुदकं लक्ष्यते । उदकलाविणो मेघा इव ।  
1.95.10. 1.135.9, धन्वन्चित् धन्वनि उदकनिर्गमन-अपादानभूते अन्तरिक्षेऽपि निरालम्बे । आकाशे विलम्ब-कुर्वाणा इत्यर्थः ।
- 127 स्कन्दस्वामिन् (निघण्टुभाष्य) - "अन्तरा मध्ये सर्वभूतानां क्षान्तं शान्तं निष्क्रियं वा शान्तमव्यूहं विष्कम्भस्थानात्मकत्वात् अन्तरी इमे रोदस्यौ क्षियतीति वा। पूर्वशरीरेषु अन्तर क्षयमिति वा, अन्तःशब्दात् पूर्वपदं अक्षय शब्दात् उत्तरपदं विनाशिष्वपि अविनाशीत्यर्थः - इति
- 128 अन्तरिक्षाणि, अन्तरिक्षेण, अन्तरिक्ष्याः, अन्तरिक्षात्, अन्तरिक्षस्य, अन्तरिक्षसत्, अन्तरिक्षाः, अन्तरिक्षेऽग्राम्, अन्तरिक्षा, अन्तरिक्ष प्रतुःभिः, अन्तरिक्षा
- 129 10.149.1. अन्तरिक्षम् अन्तरा क्षान्तं मध्यमस्थानगतम् । यद्वा अन्तरिक्षमिति सत्यमर्थे प्रथमा । 1.35.7. अन्तरिक्षाणि अन्तरिक्षोपलक्षितानि लोकत्रय स्थानानि । 10.65.4.



7. *Ākāśam*<sup>130</sup>: The word is not used in the *RV*. Among the other Samhitas, it is used only in the *Paippalad Samhita* (3.28.5). In the later period it is used in the *Taittiriya Upaniṣad* (2.1).

8. *Apāḥ*<sup>131</sup>: The word is also listed in the following sections of the *Nighaṇṭu*:

(1) *Udakanāmāni* : 1.12.52.

(2) *Ṣaṭtrimiśātpadāni* : 5.3.21

(1) *Apāḥ*: *Udakanāmāni* (1.12.81). In five hundred and fifty places the word with its forms<sup>132</sup> and compounds, is used in the *RV*; only in fifty places it is used in the sense of atmosphere.<sup>133</sup>

But, in many places the word is interpreted as *vṛṣṭyudakāni*<sup>134</sup> (i.e. rain water). In thirty seven places the word is interpreted to mean *vasativarākhyāni udakāni*. In three places, the word is interpreted as 'stuti' (*RV*. IV.38.4; V.44.6; VIII.69.11). The word *apah* with accent on 'a' is used in fifteen places to mean *karma*; except in the *RV*.X.68.6, where *Sāyaṇa* says : "*apāḥ antarikṣam karma va*. *Sāyaṇa* explains the *Rk*. I.131.4, interpreting the word *apāḥ* which comes twice in two different ways (i.e. water and food)<sup>135</sup>. In *RV*. III.9.2 and in some other places *Sāyaṇa* explains *apāḥ* as *matrbhūta apāḥ*.

It may be noted that in accusative case, the form *apah* with accent on 'pa' means water; and *apāḥ* with accent on 'a' means *karma*.

In four hundred and fifty six places, the word is explained as water in general. While explaining eight *Ṛks* (i.e. *RV*.II.35.1,2,3,7,9,10,11 and 13) which belong to the god *apām napāt*. *Sāyaṇa* says that *Agni* is the grand child of the waters<sup>136</sup>. In *RV*.I.116.24 and 117.4 *apsu* is explained as water in a well. *Sayana* explains the word *apam* in *RV* VII.89.4 as *Samudrāṇām Udakanām*. And in

अन्तरिक्षाणि पृथिव्यो रन्तरा मध्ये क्षियन्ति निवसन्तीत्यन्तरिक्षाणि। मध्यस्थानानि ।

130. आइ.पूर्वत् "काशा दीप्तौ (दी.आ) आसमन्तात् काशन्ते दीप्यन्ते सूर्यदयोऽत्र । यद्वा । न काशते पृथिव्यादिवत् अप्रत्यक्षत्वात् । तथा च श्रुतिः (ऋ.3.59.2.) इति । तस्मान्नान्तरिक्षं प्रशयति ।

"तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः (तै.उ.2.1.)

131. आल्यु व्याप्तौ (भू.प) न्याप्नोति ह्यन्तरिक्षम्। सर्वं जगत् आप्यते वा प्राणिभिः (ऋ वे 10.45)

132. आपः, अपःऽइव, अपःअपाम्, अपाम्ऽइव, अप्सजेता, अप्सुऽसदम्, अप्सम्, अपसा।

133. ऋ 3.56.7. आपः आप्नोति सर्वं जगत् इत्यायं अन्तरिक्षम्। 1.36.8 अप्रःअन्तरिक्षम्, अपशब्दो अन्तरिक्षवाची । " आपःपृथिवी (नि 1.3.8.) इति तन्नामसु पठितत्वात् ।

134. ऋ 1.63.8, 10.27.20, 1.52.8, 64.1, 10.4.5, 100.18, 103.2, 5. 105.8. 4.16.6.7.8. 28.1.

135. समुद्रनद्यात्मकान्युदकानि। अपकार्याणि व्रीह्याद्यन्नानी वा।

136. अपां न पात्, अपां पौत्रस्थानीयः। अद्भ्य औषधिवनस्पतयो जायन्ते, औषधि, वनस्पतिभ्य एष अग्निजयत इति तत्पौत्रत्वम् । (ऋ 2.35.1.) अपां नपात् संज्ञकोऽग्निः (ऋ .2.35.9.)



RV.VI.44.18, he explains the same word as *āptavyānām dhanānam va udakanam va*. The word *apah* is used in eight places addressing the waters as *āpo devīh*.

It should be noted that the word *apasam* and other case forms<sup>137</sup> are used in sixty-seven places in the sense of *karma*. (The words *apah*, *apah* and *apa* are used as verbs in fourteen places. These are different forms of the root *ap*, to obtain). Yāska also derives the word *apah* (water) from 'ap' (to obtain) (*Niru*.9.26).

9. *Prthivi*<sup>138</sup>: This word *prthivi* listed also in the V chapter in three groups separately (viz., *Nigh*.5.3.26 ; 5.5.26 ; 5.6.19 ). (refer *suprato Nigh*.1.1.11).

The word *prthivi* is listed in *prthivināmāni* (*Nigh*.1.1.11) and *dyava prthivināmāni* in the III chapter of the *Nighaṇṭu*.

The word and its forms<sup>139</sup> are used in three hundred and fifteen places out of these in two hundred and forty seven places it is used in the sense of *prthivi* or *prthivyabhimāni devatā*. The word is used in seventeen places as the synonym of *antarikṣa*, according to Sāyaṇa<sup>140</sup>.

10. *Bhuḥ*<sup>141</sup>: The word is also listed in *prthivināmāni*. The word, with its other forms<sup>142</sup> occurs in eight places only and gives the meaning of earth according to Sāyaṇa. (It may be noted that *bhuḥ*, *bhuvam*, *bhuvāni*, and *bhuvāḥ* are verbs).

11. *Svayambhuḥ*<sup>143</sup>: The word occurs only once in the *RV*. (X.83.4.). Sāyaṇa explains it as *svayamevotpannah* (i.e. self manifested).

12. *Adhva*<sup>144</sup>: The word occurs<sup>145</sup> with its forms in forty-two places. Sāyaṇa

137 अपसः, अपसा, अपसाऽइव, अपसम्, अपःसतमः, अपःसतमा, अपसि, अपसु।

138 पृथिवी । पृथ प्रख्याने (भू.आ) प्रथते पृथिवी (ऋ.2.14.2.11.10.121.1.)

139 पृथिवी, पृथिवी, पृथिवि, पृथिवीऽइति, पृथिवीः, पृथिवीद्यावा, पृथिवीम्, पृथिविम्ऽइव, पृथिव्या, पृथिव्याः, पृथिव्याम्, पृथिव्यै, पृथ्वी-इति पृथ्वीः पृथ्वीऽइति, पृथ्वीम् ।

140 पृथिवी 1.39.6, 102.2, 7.34.23, 10.147.1. पृथिवीम् 1.67.3. 5.85.1, 4, 5, 10.65.4. 10.88.9, पृथिव्याम् 1.168.8, 3.14.1. पृथिव्या 6.49.6. 7.24.3, 8.39.5, 10.28.2, 29.7

141 भवत्यस्माद् वृष्ट्यादिः । भूः भवतेः (भू.प)

142 भुवा, भुवे, भुवः । ऋ.6.15.14, 10.72.4, 149.2, 6.55.13, 27.14, 72.4, 77.6.

143 स्वयं भवति न कञ्चित् सृज्यते, केषाञ्चिद् वादिनां पक्षे नित्यं हि आकाशम् स्वयम्भु इति केषुचित्देवराजयज्वन्

144 अध्वा अद् भक्षणे (अद.प) अदनं स्वस्ति गच्छतां पक्ष्यादीनां विषमस्थानाभावात् गच्छन्त्यस्मिन् देवादय इत्यध्वा । अधोर्गतिक्रियात् इति माधवः । यद्वा । अध्वा मार्गेऽस्मिन् विद्यते । सन्ति हि आकाशो मेघपथादयः सततं गच्छन्त्यत्र सूर्यादय इत्यध्वा । (ऋ.9.50.5., 10.47.13.)



explains it generally as *mārga*. He interpretes *adhvan* in *RV.VI.12.3* as *svamarge antarikṣe* and in the *RV.I.104.2*, *anuṣṭhānamārgan*. He explains *adhvanaḥ* in *RV.IV.5.12*, as *dhanaprāpti - mārgasya* and in *RV.VI.16.3* *mahamārgan*.

13. *Puṣkaram*<sup>146</sup>: The forms<sup>147</sup> of this word occur in four places. Sāyaṇa does not comment on *puṣkare* which occurs in *VII.33.11*; but he quotes *brhaddevatā* (5.149-155). Yāska in his *Nirukta* (5.14)<sup>148</sup> quotes this *RK* and explains the word as atmosphere: 'it nourishes (*poṣati*) created beings.' Further, he says that water is called *puṣkaram* because it is a means of worship. He says *puṣkaram* (lotus) is derived from the same root, it is also a means of decorating the body. The other words *puṣkarinim* and *puṣkarini iva* occur in *RV.V. 78.7* and *X.107.10* respectively. Sāyaṇa explains both as lakes full of lotuses. (The *Rk. VII.33.11* relates to the story of the birth of Vasiṣṭha).

14. *Sagaraḥ*<sup>149</sup>: The form of this word, viz., *sagarasya* occurs in *X.89.4*. Sāyaṇa explains it as *antarikṣasya sagaram samudraḥ*, *ītyantrikṣanāmasu*.

15. *Samudraḥ*<sup>150</sup>: The word with its forms<sup>151</sup> occurs in the *RV.* in one hundred and ninety three places. Out of these, in fortytwo places Sāyaṇa explains it as atmosphere. In four places the word is interpreted by Sāyaṇa as *megha* (*RV.X.58.5*; *123.8*; *149.1*; *I.164.42*). The word is explained as *dronakalaśa* in six places (*RV.IX.64.27*; *66.12*; *84.4*; *IX.85.10*; *95.4*; *107.21*). In *RV.VIII.12.17*, *samudra* is explained by Sāyaṇa as *somarasa*. In other places it is explained mainly as ocean.

145 अध्वानम्, अध्वसु, अध्वऽभिः । अध्वने, अध्वनि अध्वन्, अध्वनः ।

146 "पुष् पुष्टे । पोषयति भूतानि अवकाशप्रदानेन उदकदानाद्युपकरणेन ।" पुष्कं वारि, राति पुष्करम्-इति क्षीरसवामी । पोषयति भूतानि । पृषोदरादिः । (ऋ.7.33.11.)

147 पुष्करे, पुष्करात्, पुष्करऽसृजा ।

148 पुष्करमन्तरिक्षम् । पोषितभूतानि । उदकं पुष्करम् । पूजाकरम् । पूजयितव्यम् । . . . . । पुष्करं वपुष्करं वा । पुष्पं पुष्यतेः ।

149 सह गिरन्त्यस्मिन् स्थिता आदित्यरश्मयो भौमरसमिति सगरः । . . . सह उदिगरन्त्यस्मिन्स्थिता मेघा वर्षोदकमिति वा । गीर्यते अभ्यवह्रियते वियते इति गरः उदकम् । तेन सहवर्तते इति सगरः । आकाशो हि स्व गुणेन शब्देन सहैव सर्वदा वर्तते ।

150 समुद्रवन्ति सङ्गता ऊर्ध्वं द्रवन्ति गच्छन्त्यस्मादापो रश्मिभिराकृष्यमाणा आदित्यमण्डलम् । यद्वा । वर्षाकाले रश्मिभिः प्रवर्तमानाः सम्मोदन्तेऽस्मिन् भूतानि अन्तरिक्षचारीणीति वा । एकीभूतमुदकमस्मिन् विद्यते ।

151 समुद्रम्, समुद्रम्<sup>१</sup>इव, समुद्रस्य, समुद्रस्य<sup>२</sup>इव, समुद्रा, समुद्राः, : समुद्राणि, समुद्रान्, समुद्रात्, समुद्रेण, समुद्रेषु, समुद्रौ, समुद्रैः, समुद्रै, समुद्राय<sup>३</sup>इव समुद्रासं, समुद्रियां, समुद्रियाणि, समुद्रियां, समुद्रतः ।



In the following nine places he gives double meaning<sup>152</sup>. While explaining *Rk.IV.58.1*, Sayāṇa gives different meanings to the word *samudrat*<sup>153</sup>. It should be noted that this *Rk* belongs to one of the divinities *Agni*, *Sūrya*, *apa* and *ghṛta*.

Yāska in his *Nirukta* (2.10) shows the difference between *parthiva samudra* and *antarikṣa samudra*. He puts a question to himself and derives the word *samudra*. 'From it water flows up in the form of vapour (*sam - ud - dru*) or water towards , or (*dam+abhi+dru*), 'beings take delight in it' or 'it is a great servoir of water' or 'it moistens thoroughly' (*samud*)<sup>154</sup>. In connection with this he narrates a story related to Devāpi and, Śantanu. Yāska quotes here the *Rk.X.98.5*.

16. *Adhvaram* : Its forms<sup>155</sup> occur in one hundred and ninety four places. Sayāṇa interpretes it has 'sacrifice' in one hundred and eighty five places and defines (*RV. I. 14.11*) *na vidyate dhavaro himsā yasmin so Adhavarah*. In *RV.IV.2.10*, he explains *adhavaram* as *anupahatam havirlaksanam annam*.

The word *adhvaryavaḥ* in eight places is used as *sambodhana* to *rtviks*, *adhvaryuh* and *adhvaryubhih* are explained as *rtviks*.

It should be noted that the word *adhvarah* is listed in the 17th section of the III chapter on the *Nighantu* under *yajnanamani*. In the *Nirukta* the word *adhvara* occurs in three places (*Niru.1.8;6.13; and 10.19*), and Yaska says that it belongs to *yajnanamani*<sup>156</sup>. He explains it as *adhvaryuh* (priest) = *adhvara - yuh* viz., 'he directs the sacrifice'; he is the leader of the sacrifice or else, 'he loves sacrifice.' The word is formed by the addition of the suffix *yuh* to *adhi* in the sense of studying. *A-dhvara* is a synonym of 'sacrifice.'<sup>157</sup> The root 'dhvar' means to kill; *a-dhvara* denotes the negation of killing, i.e. non-violence.

- 152 4.30.4. अन्तरिक्षं जलधिं वा । 8.6.29. समुन्दनशीलं यजमानैर्दीयमानं सोमम् । वा समुद्रोपलक्षितं सर्वं जगदवपश्यति । 8.12.2. उदधिमन्तरिक्षं वा । 9.107.4. समुद्रस्य अन्तरिक्षस्य । यद्वा । समुद्रवन्त्यस्माद्रसाः । तस्य कलशस्य । 9.107.21 समुद्रे अन्तरिक्षे कलशे वा । 7.87.1. समुद्रिया समुद्र उदधौ भवानि । यद्वा । समुद्रवन्त्यस्मादाप इति समुद्रमन्तरिक्षम् । शिः ।
- 153 संमोदन्तेऽस्मिन् यजमाना इति वा समुद्रोऽग्निः पार्थिवः अथवा समुद्रवन्त्यापोऽस्मादिति व्युत्पत्त्या वैध्युतोऽथवा समुद्रात् समुद्रवणसाधनात् आदित्याद्दुःसरस उदकलक्षण उदरात् । "आदित्याज्जायते वृष्टिः" इति श्रुतेः । यद्वा । समुद्रादुक्त व्युत्पत्तेः अन्तरिक्षा ऊर्मिरुदकमुदारत् । अथवा समुद्रादुक्तलक्षणात् गवामूधसः सकाशात् ऊर्मिज्वालः क्षीररसः । ..... ।
- 154 समुद्रवन्त्यस्मादापः । समाभिद्रवन्त्योनमापः संमोदन्ते ऽस्मिन्भूतानि । समुद्रको भवति ..... ।
- 155 अध्वरम्, अध्वरः, अध्वरस्य, अध्वरस्य, अध्वराणाम्, अध्वरान्, अध्वराय, अध्वरे अध्वरेषु,, अध्वरस्तेऽइव ।
- 156 निरु.1.8. अध्वर्युः । अध्वर्युरध्वरयुः अध्वरं युनक्ति । अध्वरस्य नेता अध्वरं कामयत इति वा । अपि वाधीयानेयुरूपबन्धः । अध्वर इति यज्ञ नाम । ध्वरतिर्हिंसा कर्मा । तत्प्रतिषेधः ।
- 157 अध्वरं यज्ञम् स्कन्दस्वामी व्याख्याति देवराजयज्वन् ।



The discussion made above may be given in a tabular form as follows :

Words	No. of times used in the RV.	No. of times used in the sense assigned
1 <i>Ambaram</i>	1	—
2 <i>Viyat</i>	—	—
3 <i>Vyoma</i>	25	18
4 <i>Barhiḥ</i>	139	—
5 <i>Dhanva</i>	56	5
6 <i>Antarikṣam</i>	97	97
7 <i>Ākasam</i>	—	—
8 <i>Apah</i>	550	50
9 <i>P.rthivi</i>	315	47
10 <i>Bhuḥ</i>	8	—
11 <i>Svayambhuḥ</i>	1	—
12 <i>Adhva</i>	42	1
13 <i>Puṣkaram</i>	4	1
14 <i>Sagaraḥ</i>	1	1
15 <i>Samudraḥ</i>	193	42
16 <i>Adhvaram</i>	194	—

The above table shows that two words, viz., *viyat* and *ākāsam* are not used in the RV. and five words (viz., s. no. 1, 4, 10, 11 and 16) are not used in the sense assigned to them according to Sāyaṇa. Three words viz., *adhva*, *puṣkara* and *sagaraḥ* are interpreted only once in the sense assigned. Of these, *sagaraḥ* occurs only once in the RV.

Sāyaṇa while commenting on the *Rk.I.154.5*, says that the word *pathaḥ* belongs to *antarikṣanāma* and he quotes *Nirukta* (6.7)<sup>158</sup>. He explains the word as *avinaśvara brahma loka*. But, it should be noted that the word is not included in the list of synonyms of *antarikṣa*. The word *patha* comes in the fourth chapter of the *Nighantū* (4.3.30).

158 पाथः अन्तरिक्षनामैतत्, "पाथोऽन्तरिक्षम् पथाव्याख्यातम् (निरू.6.7.) इति यास्कनोक्तत्वात् ।  
अविनश्वरं ब्रह्मलोकमित्यर्थः ।



## 4. SADHARANĀNI

The following six words are listed in the group of *sadhāranāni* :

1) *Svah* 2) *Prṣṇih* 3) *Nākah* 4) *Gauḥ* 5) *Viṣṭap* and 6) *Nabhaḥ*.

1. *Svah* : The word occurs in seventy six places. In twenty seven places the word is interpreted as the sun and in seventeen places as heaven by Sāyaṇa. In other places the word is explained *suṣṭu araṇīyam*<sup>159</sup>. It should be noted that the word *svah* is listed in *udakanāmāni* (*Nigh*.1.12.86). Yāska, in his *Nirukta* states that *svah* means the sun. He gives the following derivations : 'it is very distant,' 'it has well dispersed the darkness,' 'it has well generated the fluids,' 'it has well penetrated the light of the luminaries,' or 'it is pierced through with light'.<sup>160</sup> Another form *svah* (without accent) occurs in five places in the sense of 'self'.

2. *Prṣṇih* : The word occurs in the *RV.* with its forms<sup>161</sup> in fifty four places. Yaska, in his *Nirukta*<sup>162</sup> states that *prṣṇi* means the sun. 'It is thoroughly pervaded by the bright colour' say the etymologists. 'It closely unites the fluids,' 'It is closely united with the light.' Sāyaṇa interpretes the word as waters, mother of maruts, goddess mother cow, speech, rays, etc. A few examples are given below<sup>163</sup>.

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- 159 1.71.2. स्वः सुष्टु अरणीयम् असुरराहित्येन सुखेन प्राप्यम् । 1.52.9. ध्युलोकस्य । 1.148.1. स्वः न । स्वरणं स्वीरणं वा । आदित्यमिव । 2.35.6. सुष्टुवरणीयस्य सर्वस्यजगतो जन्म अस्मिन्नेव भवति । (अपां नपात्) 3.2.7. अन्तरिक्षम् । 3.6.4. स्वकीयं तेजः 6.72.1. स्व उदकम् । 7.88.2. सुखकरम् । 3.46.8. स्वरणम् धनम् । 10.136.1. सर्वं जगत् । 10.190.3. स्वः शब्दः सुखवाची । इत्यादि ।
- 160 निरू 2.14. स्वरादित्यो भवति । सु अरणः । सु ईरणः । स्वृतोरसान् । स्वृतो भासं ज्योतिषाम् । स्वृतो भासेति वा ।
- 161 पृश्नी, पृश्न्यः, पृश्नयः, पृश्निम्, पृश्नेः, पृश्निऽमातरः, पृश्निऽमातरः । पृश्निऽगर्भाः, पृश्निऽगावः, पृश्निऽगुम्, पृश्नि-निप्रेषितासः ।
- 162 निरू. 2.14. पृश्निरादित्यो भवति । प्राश्नुत एनं वर्ण इति नैरूक्ताः । संस्पृष्टा रसान् । संस्पृष्टा भासं ज्योतिषम् । संस्पृष्टो भासेति वा ।
- 163 ऋ.1.168.9. पृश्निः मरूमाता नानावर्णा । "पृश्नयै वै पयसो मरूतो जातः" (तै.सं.2.2.11.4.) "पृश्नेः पुत्रा उपमासः" (ऋ.सं. 5.58.5.) इत्यादि श्रुतेः । तामेवान्तरिक्ष देवतां के चिदाहुः । 4.3.10. पृश्निः सूर्यः । 5.60.6. गोदेवता मातृभूता । 6.66.1. अन्तरिक्षम् । 7.103. 4, 5, 6, पृश्निवर्णः मण्डूकः । 10.61.8. पृश्नयः पथिकानां अभिस्पर्शनं कुशलो रूढः 8.7.10. मरूमातृभूतागावः । यदा । पृश्नयः माध्यमिका वाचः । 1.164.43. पृश्निम् शुक्लवर्णम् । प्राश्नुते तेन फलमिति स्वयं प्राश्नुत इति वा पृश्निर्वल्लीरूपः सोमः । 4.5.7. पृश्नेः चुनामैतत् । "स्वः



3. *Nakāḥ*: The word occurs with its forms<sup>164</sup> in thirty places in the *RV*. In sixteen places, *Sāyaṇa* gives the meaning *svarga* or *loka*. In five places he explains it as the sun. In four places he interpretes it as atmosphere. And in three places, *Sāyaṇa* explains it as *sukha*. A few examples are given below<sup>165</sup>. *Yāska* in his *Nirukta* says that *nakam* means the sun<sup>166</sup>, 'bearer of light,' 'leader of luminaries.'

4. *Gauh*: This word has been explained in detail in *prthivīnāmāni* (*Nigh.1.1.1*). *Yāska* says that *gau* means the sun<sup>167</sup>. 'It causes the fluids to move,' 'it moves in the sky (*gam*). 'The sky is called *gauh* because it is gone very far from the earth, 'or' because the luminaries move in it.' The word and its forms are interpreted in thirty three places as rays and in three places as the sun (e.g. *IV.1.16*).

5. *Viṣṭap*: Its forms<sup>168</sup> are used in twelve places. Except in two instances the word is explained as place (*sthana*). In *IX.41.6*, *Sāyaṇa* explains *viṣṭapam bhūlokaṃ yadvā rasanādi sthānam sā pranavarūpāmiva* and while commenting on *I.46.3*, *Sāyaṇa* explains *viṣṭap* as *svargaloka*. *Yāska* says that *viṣṭap* is the sun:<sup>169</sup> 'it has pervaded the fluids' or 'it has pervaded the light of the luminaries.' The sky is called *viṣṭap* because it is pervaded by luminaries and the virtuous.

6. *Nabhaḥ*: The word with its forms<sup>170</sup> is used in thirty five places. The word is also listed in *udakanāmāni* (*Ni.1.13.4*). Another word *nabhanava.h* is listed in *nadināmāni* (*Ni.1.8.15*) and *nabhasī* is listed in *dyavaprthivīnāmāni* (*Ni.3.30.7*).

पृश्निः (निरु. 1.4.2) इति द्युलोकादित्ययोः साधारणनामसु पाठात् । 1.185.2.

पृश्निमातरः पृश्नेर्नाना रूपायाः भूमेः पुत्रा मरुतः पृश्निमातरः, प्रशनुते सर्वाणि इति भूमिः ।

164 नाकम्, नाकस्य, नाके ।

165 1.34.8. नाकम् द्युलोकसंबन्धिनमादित्यम् । न अस्मिन् अकं अस्ति इति नाकः । 3.2.12. नाकम् । कं सुखम् अकं दुःखं तत्साधनं पापं वेति नाकः द्युलोकः । तथा च श्रूयते - न वा अमुं लोकं जग्मुषे किं च नाकम् (निरु. 2.14.)

166 निरु. 2.14. नाक आदित्यो भवति । नेता भासाम् (रसानाम्) ज्योतिषां प्रणयः । अथ द्यौः । कमिति सुखनाम ।

167 निरु. 2.14. गौरादित्यो भवति गमयति रसान् गच्छत्यन्तरिक्षे । अथ द्यौः । यत् पृथिव्या अधिदूरं गता भवति । यच्चास्यां ज्योतिषिगच्छन्ति ।

168 विष्टपः, विष्टपम्, विष्टपा, विष्टपि

169 निरु. 2.14. विष्टपादित्यो भवति । आविष्टो रसान् । ..... । आविष्टो भासं ज्योतिषाम् । आविष्टो भासेति वा । अथ द्यौः । आविष्ट ज्योतिर्भिः पुण्यकृदिभश्च ।

170 नभःऽभिः, नभसः, नभसा, नभःऽवित्, नभस्मयम्, नभस्वतीः, नभःऽजाः, नभःऽजाम्, नभःऽजुवः, नभनून्, नभन्यः, नभन्यम्



Sāyaṇa interpreted the word as sky, son of water as per the context<sup>171</sup>. Yāska says that *nabha* means the sun<sup>172</sup>: 'bearer of lights' or 'leader of luminaries.' 'The sky is explained by the same.'

To conclude, though the word listed in this section are headed as *sād-hāraṇāni*, these are related to the heaven, the sun and other luminaries in the sky. Yāska also says that these six words are the synonyms of the sky and the sun<sup>173</sup>. But as already shown, these words are also interpreted as water of the atmospheric region and happiness by Sāyaṇa. Sāyaṇa follows Yāska usually while interpreting these words.

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- 171 3.12.1. नभसः स्वर्गस्थानाम् । 83.3. अन्तरिक्षम् । 6.71.1. नभस आदित्यस्य स्वभूतम् ।  
1.167.5. नभसः अन्तरिक्षादित्ययोः साधारणो यं नभः शब्दः । अत्र आदित्यवचनः ।
- 172 निरू.2.14. नभ आदित्यो भवति, नेता भासाम् । ज्योतिषां प्रणयः । न भातीति वा । एतेन  
घौव्याख्याता ।
- 173 साधारणान्युत्तराणि षड् दिवश्चादित्यस्य च (निरू 2.13.)



## 5. RASMINAMANI

The following fifteen words are listed as the synonyms of rays<sup>174</sup>.

1. *Khedayaḥ* : Chandramani *Vidyalamkara*, the commentator of, *Niruktabhāṣya*, says that the synonym of *rasmi* is *kheda* and not '*khedaya*'. The word '*khedayaḥ*' is listed by mistake<sup>175</sup>. The word occurs in three places in two forms.

*Khedaya* VIII.72.8 *raśmina yadvaatrendra-sabdenagnirādityo va*.

*Gṛhyate* VIII.77.3. *rajiva*.

*Khedama* : X.116.4, *khidyānām satruṇamutittaye abhimukhyena*. Durga, the comentator of *Nirukta*, says: *khedayante khe gacchantiiti khedayaḥ*. (*Bhāṣya* on *Niru*.2.15).

2. *Kiraṇaḥ* : The word occurs in only two places. It is used in the sense of sun-rays<sup>176</sup>.

3. *Gāvaḥ*<sup>177</sup>: Out of seventy-one places where it is used, it is interpreted in ten places as rays. The other forms of the word are also interpreted in other twenty places as rays. It may be noted that usually the plural form is used in this sense. (refer supra to *nigh*.1.1.1).

4. *Raśmayāḥ*: The word is used in seventy-two places with its forms<sup>178</sup> in the sense assigned. The word is also used metaphorically to mean reigns or ropes in seven places<sup>179</sup>.

174 1.खेदयः 2.किरणाः 3.गावः 4.रश्मयः 5.अभीशवः 6.दीधितयः 7.गभस्तयः 8.वनम् 9.उत्थाः 10.वसवः 11.मरीचिपाः 12.मयूखाः 13.सप्तऋषयः 14.साध्याः 15. सुपर्णाः ।

175 वेदार्थ दीपक निरुक्तभाष्य पूर्वार्ध प्रकाशक आर्ष कन्या गुरुकुल नरेला दिल्ली - 40. 1926 पु.नि. 4. वेद मे तृतीयैक वचन खेदया, और खेदो शब्द का प्रयोग आता है। खेदयः का नहीं । देवराजयज्व ने भी निर्वचनद्वारा खेदा शब्दसिद्ध करते हुए खेदया को तृतीयैक वचन बतलया है। और खेदया का ही मन्त्र दिया है । अन्यवेद में नहीं आता है । अतः संभवतः खेदया की जगह खेदयः पाठ लेखक प्रसाद से लिख गया है।

176 1.63.1. किरणाः सूर्य रश्मयः । कीर्यन्ते विक्षपन्ते इति किरणाः । किरणाः इव 10.106.4. किरणाविव यथाग्न्यादित्यकिरणौ सर्वेषां प्रकाशनादि दारेण भोगायभवतःतद्वत्।

177 विवरणम् - पृथिवीनामानि 1.1.1. (6.75"-6.रश्मयः, 4.22-8. 5.33.3, 8.32.23. इत्यादि)

178 रश्माऽ इव, रश्मिः, रश्मिभिः, रश्मिमम्, रश्मिषु, रश्म, रश्मीन् रश्मीन् इव ।

179 1.28.4. रश्मीन् अश्वबन्धनार्थान् प्रग्रहान् । 1.109.3. रश्मिशब्दो रज्जुवाची । यथा रश्मयो दीर्घा अविच्छिन्ना भवन्ति। एवमविच्छिन्नान् पुत्रपौत्रादीन्



5. *Abhiṣavaḥ* : The word is used in six places with its forms<sup>180</sup>. In two places the word is used in the sense assigned (V.44.4; VI.75.6). In two places it is interpreted as reigns<sup>181</sup>. It should be noted that Yāska says "the first five words listed in the synonyms of rays are common synonyms of horse and rays. Ray is so called on account of restraining"<sup>182</sup>.

The word is listed in *angulinamāṇi* (Ni.2.5.20). In I.38.12, Sayana interpretes it as *angulayaḥ*, *abhiṣavaḥ*, *didhitayaḥ* iti *tannāmāsu pāthāt* (Ni.2.5.20). And the word *abhiṣu* is listed in *bāhunāmāṇi* (Ni.2.4.3).

6. *Didhitayaḥ* : The word occurs in its forms<sup>183</sup> in eight places. Sayana interpretes differently<sup>184</sup>. The word *didhitayah* is listed in *angulinamāṇi*; same is the case with *abhisavah* (Ni.2.5.20). Yaska says: *didhitayah* means fingers: they are employed in the performance of actions (*Niru*.5.10).

7. *Gabhastayaḥ* : The word in its other form<sup>185</sup> occurs in thirty two places. Nowhere Sāyaṇa explains it as rays. He interpretes it either as *bahu* or as *hasta*.

The word *gabhasti-putah* occurs in the RV. IX.86.34. Sāyaṇa explains it: *bahubhirabhisodhitah*. But Durga in his commentary on *Nirukta* (5.6) explains it as *gabhastipūtaḥ eva raśmipūtaḥ*.

8. *Vanam*: The word with its forms<sup>186</sup> occurs in one hundred and thirteen places in the RV. The word occurs in the *udakanamāṇi* also (Ni.1.12.9). Sāyaṇa interpretes the word in eight places in the sense of forest or group of trees. In twenty places he interpretes it as water. He interpretes the word in other senses also<sup>187</sup>.

180 अभीशूभिः, अभिशूभिः, अभीशूनाम्, अभीशून्ऽइव ।

181 अभीशवः 8.33.11. रश्मयोऽश्वरशनाः । 5.61.2. बन्धनरज्जवः । 6.57.6. अभीशून् रश्मीन् अश्वबन्धनार्थान् यथा कर्षति तद्वत् ।

182 (निरू. 2.15.) रश्मिर्यमनात् । तेषामादितः साधारणानि पञ्चाश्वरश्मिभिः

183 दीधितिः, दीधितिभिः, दीधितिम् ।

184 3.4.3. दीधितिः स्तुतिदीप्तिर्वा । 5.18.4. दीधितिम् यज्ञविषयाक्रिया भवति । 3.31.1. दीधितिम् धर्तारम् जामातारं तत्पतितम् । 9.102.1. प्रकाशकं धारकं वा स्वीयं रसम् । 8.1.1. दीधितिऽभिः अङ्गुलिभिः दीधितयो अङ्गुल्यो भवन्ति । धीयन्ते कर्मसु ।

185 गभस्तिम्, गभस्तीऽइति, गभस्तिपूतः, गभस्तिपूतम्, गभस्ती, गभस्त्योः ।

186 वनस्य, वना, वनो, वनाऽइव, वनात्, वनानाम्, वनानि वनाम्, वनेभ्यः, वने, वनेषु, वनऽवत्, वनेऽजाः ।

187 1.24.7. वननीयस्य तेजसः ।

9.96.6. वनानाम् वनति हिंसाकर्मा । हिंसकानीं छेदकानां मध्ये ।

9.68.10. वनानाम् । वननीयानि योधनानि मुषितानि



9. *Usrah*: The words *usra* and *usriya* are listed in *gonāmāni* (Ni.2.11.2 and 3).

The Word with its forms<sup>188</sup> occurs in thirty eight places in the *RV*. Sāyaṇa interpreted the word in twelve places as *ray*. In other places the word and its forms are explained with different meanings<sup>189</sup>.

10. *Vasavaḥ*: The word occurs with its other forms<sup>190</sup> in fifty three places. Sāyaṇa explains the word as *vāsayitaro devaḥ*. In VII.1.2. He says *vasavaḥ vāsakā ye vasiṣṭhāḥ*.

In *RV*. I.174.1, Sāyaṇa explains *vasavānaḥ*: *Savetasā sarvam chadeyan vasūnivakurvan*. And in VIII. 99.8 *vasavanam*: *dhananyacchadayantam*. Yaska says (*Niru*. 12. 41) the *vasus* are so called because they put on every thing. On account of *vasu* Agni is called *vasava*.... *Vasus* are the rays of the sun, so called on account of shining forth, hence they are celestial<sup>191</sup>.

11. *Marīcipaḥ*: The forms *mariciḥ* and *maricinam* occur in X.58.6 and X. 177.1 respectively. Sāyaṇa explains these as *diptiḥ* and *raśmīnām* respectively. The word *marīcipaḥ* does not occur.

12. *Mayūkhāḥ*: The word with its form *mayūkhaiḥ* occurs in two places. In *RV*.X.130.2, Sāyaṇa says, *mayūkhāḥ raśmibhūtāḥ tasya prajāpateḥ, pranat-makaḥ*; and in VII.99.3 *mayukhaiḥ parvataiḥ*.

13. *Saptarṣyaḥ*: The word with its form *saptarṣīn* occur in two places. Sāyaṇa explains them in the sense of seven sages<sup>192</sup> (and rays) and he quotes *Nirukta* (10.26). Yaska, while explaining the, *Rk*.X.82.2 which is addressed to *viśvakarman* says:... 'these seven seers i.e., luminaries. Beyond them is the sun. In him the luminaries become one. This is with reference to the deity.' It

10.23.2. वने । वन्यन्ते संभाज्यन्ते अस्मिन् देवा इति वनं यज्ञे रण्यं वा । तस्मिन् ।

188 उल्लय, उल्लयाम्ने, उल्ला, उल्लाऽ इव ।

189 1.69.5. उल्लः निवासयिता । 3.58.4. वसति न भसीत्युल्लः सूर्यः । 7.15.8. उल्लः अहानि ।

9.67.9. उल्लयः । कर्मकरणार्थं इतस्ततः स चरन्त्यः अङ्गुलयः । 2.39.3. उल्ला ।

शत्रूणामुत्सारकौ गमनशीलौ वा । 4.45.5.

निवसन्तावश्विनौ । 10.35.4. पापानामुत्सारिणी उषाः ।

190 वसवः (वसवान् ), वसवानः, वसवानम्, वसवानाः, वसवे ।

191 वसवोयद् विवसते सर्वे । अग्निर्वसुभिर्वासव इति समाख्या । ..... वसव आदित्य रश्मयो विवसनात् । तस्माद् द्युस्थानाः ।

192 10.109.4. सप्तऋषयः । समासस्वरः सप्तसंख्याका ऋषयः

10.82.2. सप्तऋषीन् । सप्तऋषीन् । सप्तऋषिभ्यः इत्यर्थः । . . .

सप्तसंख्याकेभ्यः ... । तेषां ज्योतिषां रश्मीनामित्यर्थः ।



should be noted that the word *saptarsayah* is also listed in the V chapter of the *Nighaṇṭu* (5.6.25).

14. *Sādhyāḥ*: The word comes in three places. Sāyaṇa interpretes it as ancient gods<sup>193</sup>; and he refers to *Aitareya Brāhmaṇa* and *Nirukta*. Yāska says "having become great they verily enjoyed heaven together, where dwelt the earlier gods who are to be propitiated, i.e., who lead straight to the goal. 'They are group of gods whose sphere is heaven,' say the etymologists. The tradition is that it was the first epoch of the gods<sup>194</sup> (*Niru*.12.41). The word is also listed in the V chapter (*Ni*.5.6.28).

15. *Suparṇah*: The word with its forms<sup>195</sup> occurs in thirty six places. In eight places Sāyaṇa interpretes it as rays, and in the other places as adjectives or *syena*, *gayatri*, *soma*, *vajra*, etc<sup>196</sup>. In two places Sāyaṇa interpretes the word as *asva* (VI.75.1 and IX.86.37).

The word is also included in the *asvanamani* in the *Nighaṇṭu* (1.14.21). The word *suparṇah* is included in the V chapter. (5.4.31). Yāska, in his *Nirukta*<sup>197</sup> (*Niru*.2.12) explains the word while interpreting the *Rk*.I.164.21. He says: 'Birds of beautiful wings i.e., rays of the sun, falling in a beautiful manner'. (Here Durga comments<sup>198</sup>: 'They fall on a bright object which is quite free from darkness or they shine when they fall). Further, Yāska says: Now about the self, 'where the

193 1.164.50. साध्याः साधनाः यज्ञादिसाधनवन्तः। कर्मदेवा इत्यर्थः। आदित्या अङ्गिरसश्च साध्या देवा उच्यन्ते। "छन्दांसि वै साध्या देवाः ...." (ऐ.ब्रा 2.16)

10.90.7. साध्याः सृष्टिसाधनयोग्याः प्रजायति प्रभृतयः। 90.16. पु रतनविराड्पास्तिसाधकाः देवाः।

194 यत्रपूर्व साध्यास्सन्ति देवाः साधनाः । युस्थाने देवगणा इति नैरुक्ताः। देवमुगमित्याख्यानम्।

195 सुपर्णा, सुपर्णः सुपर्णम्, सुपर्णयातुम् ।

196 उदाहरणम्। 1.164.21. सुपर्णाः सुपतनाः शोभनगमनाः रश्मयः। अध्यात्मपक्षे आत्मनि

शोभनपतनानि स्व स्व विषयग्रहणाय गमनकुशलानीन्द्रियाणि चक्षुरादीनि 10.114.3.

सुपर्णा। सुपर्णौ सुपतनौ जायापती यजमानं ब्रह्माणौ वा । 9.86.37. सुपर्णः

सुपतनाश्चाश्वाः। 9.88.19. सुपतना रात्रयः ।

1.105.1. सुपर्णः । शोभनपतनः। यद्वा । सुपर्ण इति रश्मिनाम् । सुषुम्णाख्येन सूर्यरश्मिना युक्तः।

चन्द्रमाः । 9.48.3. श्येनः। 10.28.10 पक्षिरूपा गायत्री

10.114.4. सुपतनो मध्यमस्थानो देवः । 10.30.2. सुपतनः सोमः।

197 यत्र (सुपर्णा) आदित्यरश्मयः।

198 ते हि शोभनार्थमुदिदश्य तमो विद्युतलक्षणं पतन्ति । अथवा शोभनमनाः पतन्ति इति सुपर्णाः।



birds of beautiful wings' i.e. senses<sup>199</sup>.

The discussion made above may be given in a tabular form as follows:

Word	No. of times used in the RV.	No. of times used in the sense assigned
1. <i>Khedayaḥ</i>	31	—
2. <i>Kiraṇāḥ</i>	22	—
3. <i>Gāvaḥ</i>	71	10
4. <i>Raśmasyaḥ</i>	71	72
5. <i>Abhiśavaḥ</i>	6	2
6. <i>Didhitayaḥ</i>	8	1
7. <i>Gabhastayaḥ</i>	32	—
8. <i>Vanam</i>	113	— 200
9. <i>Usrāḥ</i>	38	6
10. <i>Vasavaḥ</i>	53	— (1)
11. <i>Maricipāḥ</i>	—	—
12. <i>Mayukhāḥ</i>	2	1
13. <i>Saptarṣayaḥ</i>	2	— (2)
14. <i>Sādhyāḥ</i>	3	—
15. <i>Suparnaḥ</i>	36	8

199 अथाध्यात्मम् । यत्र (सुपर्णाः ) सुपतनानीन्द्रियाणि ।

200 At one place (I.24.7) the word is explained by Sāyaṇa as tejas (lustre).

(1) At one place (RV.I.174.1) the word is explained by Sāyaṇa as tejas (lustre).

(2) At one place Sāyaṇa gives rasmi as an alternative meaning (RV.X.82.2).



## 6. DINNAMANI

The following eight words are synonyms of quarter (direction):

1) *Ātaḥ*, 2) *Āśaḥ*, 3) *Upaṛaḥ*, 4) *Āsthāḥ*, 5) *Kāsthāḥ*, 6) *Vyoma*, 7) *Kakubhaḥ* and 8) *Haritah*.

Yāska in the *Nirukta* (2.15) derives the word *disah* from the root 'dis', to point out and he says : "They are so called from being within easy reach, or from pervading<sup>201</sup>." The word *disah* is not included in the list of synonyms.

1. *Ātaḥ* : The word occurs with its forms<sup>202</sup> in five places. Sāyaṇa interpretes the word in the sense assigned. A few examples are given below<sup>203</sup>.

2. *Āśaḥ* : The word and its form *āśabhyaḥ* (II.14.12) is used in eight places in the sense assigned (*asah* I.39.3; 162.7; IV.37.7; V.10.6; X.17.5; 72.3; 4). It may be added that verbs, *asate-iti*; *asate-iti* and *asathe-iti* come in eleven places, and Sāyaṇa interpretes them as *vyāpnutaḥ*, *āśnuvate* and *vyāpnuthaḥ* according to the context<sup>204</sup>.

The word *āśabhyaḥ* is listed in the fourth chapter of the *Nighaṇṭu* (*Ni*.4.3.2). Yāska explains the word *āśaḥ* in *Nirukta* 6.2, while interpreting the *RK*.II.41.12 where the word *āśabhyaḥ* occurs. He says : *āśaḥ* means quarters. It is so called from being situated (*ā sad*). *Āśaḥ* means intermediate quarters also, as they are pervading (*as*)<sup>205</sup>.

3. *Upaṛaḥ* : The word with its forms<sup>206</sup> occurs in twenty-eight places. Sāyaṇa nowhere explains the word in the sense assigned clearly. The word is interpreted by Sāyaṇa in eight places in the sense of cloud, belongs to the list of synonyms of cloud (*RV*.*Upaṛaḥ* X.27.23; *upara* I.54.7; 167.3; *uparaḥ* x.27.20; *upara-* *tati* I.157.5; *uparasya* I.79.3; 104.4; and V.44.2). In other places Sāyaṇa interpretes according to the contexts differently<sup>207</sup>.

The word *uparaḥ* is listed in the 10th section of this chapter under

201 निरुक्त 2.15. दिशः कस्मात्। दिशतेः। आसदनात्। अपिवाभ्यशनात्।

202 आतयः, आतैः, आतासु,

203 ऋ 43.6 आताः। अभिमुख्येन गम्यन्ते प्राणिभिः तत्कार्यं प्रति इत्याताः दिशः। 9.5.5 आतैः आताभ्यो दिग्भ्यः। "आता आशा इति दिङ् नामसु पाठत्। 1.113.14. आततासु। दिङ् नामैतत्। विस्तीर्णासु दिक्षु।

204 आशते इति 5.66.2. व्याप्तुतः आशाते इति 1.136.3. आशनुवाते प्राप्नुतः। आशाये 1.151.8. अनुवाये व्याप्नुथः ददाथे इत्यर्थः।

205 निरु 6.1. आशा दिशो भवन्ति। आसदनात्। आशा उपदिशो भवन्ति। अभ्यशनात्।

206 उपरा, उपरः, उपरस्य, उपरान्, उपराय, उपरासः, उपरासु, उपरे, उपरेषु, उपरम्, उपर-ताति।

207 उपराः ऋ 1.62.6. असाः स्थापिताः 5.29.5. उपरताः मन्दगतीः। 7.87.5. असा अन्तर्भूताः। उपर ताति 7.48.3. उपरैः उपलैः पाषाण-सदृशैः आयुधैः तयते विस्तार्यत इत्युपरताति युद्धम्।



*meghanāmāni* (Ni 1,10.8). The word 'upalaḥ' also is listed in the same section immediately after the word *upara* (Ni 1.10.19).

Yāska explains the words *upara* and *upala* while dealing with *meghanāmāni* (Niru 2.21). He says : " The words *upara* and *upala* which means a cloud are also common with the synonyms of a mountain<sup>208</sup>. Clouds cease to move in it, or the waters are made inactive in it. Sāyana follows Yāska mainly while interpreting these two words where they occur.

4. *Āsthāḥ* : Its form *āsthyam* occurs in one place. Sayana explains it as given below<sup>209</sup>.

5. *Kāsthāḥ* : The word with its forms<sup>210</sup> occurs in eleven places. In three places Sāyana interpretes it in the sense of a quarter (I.63.5; IV.58.7). In three places he explains it as water and quotes *Nirukta* (2.15). (RV. I.32.10 ; I.37.10; 59.6). In other places Sāyana interpretes differently.<sup>211</sup>

Yāska in his *Nirukta* (2.15)<sup>212</sup>, while explaining the synonyms of quarters, states : "The word *kastha* is a synonym of many objects. *Kāsthā* means quarters; they are situated having gone across. *Kāsthā* means intermediate quarters; they are situated having gone across. Destination also is called *kāsthā*; it is situated having gone across. Waters are also called *kāsthā*; they are situated having gone across, i.e. stationary waters.

6. *Vyoma* : This word does not occur in the sense of a quarter. Details have been given in *antariksanamani* (Ni .1.3.3).

7. *Kakubhaḥ* : Two forms of this word occur<sup>213</sup> in six places Sāyana

1.1.2.2.9. उपरान् उपरमणसाधनान्, उपरि उत्कृष्टे वर्तमानान्वा धनविशेषान्

7.87.4. उपरायाउपसमीपे रममाणायान्तेवासिने । 1.128.3. उपरेषु उपरमन्ते एष्वग्नयः ।

इत्युपरा धिष्यया यजमानगृहा वा ।

208 मेघनामान्युत्तराणि त्रिंशत् । आ उपर उपल इत्येताभ्यां साधारणानि पर्वतानामभिः । उपर उपल इत्येताभ्यां साधारणानि पर्वतानामभिः । उपर उपलो मेघो भवति उपरमन्तेऽस्मिन्नभ्राणि । उपरता आप इति वा ।

209 10.165. आश्याम् व्यासायामरण्यान्याम् । यद्वा । अश्नयस्मिन्नित्याष्ट्री पचनशाला । तस्याम् ।

210 काष्ठा, काष्ठानाम्, काष्ठाम्, काष्ठायाः, काष्ठासु ।

211 काष्ठाम् 7.93.3. यथाश्वाः शीघ्रं युद्धभूमिं व्याप्नुवन्ति । 9.21.7. (सोमाः) निवासस्थानम् ।

काष्ठायाः 10.102.9. आज्यन्तस्य मध्ये संग्राम इत्यर्थः । आज्यन्तो ऽपि काष्ठोच्यते । (निरु 2.15.)

212 तत्र काष्ठा इत्येतदनेकस्यापि सत्त्वस्य (नाम) भवति । काष्ठा दिशो भवन्ति । कान्त्वा स्थिता भवन्ति । काष्ठा उपदिशो भवन्ति । इतरेतरं कान्त्वा स्थिता भवन्ति । आदित्येऽपि काष्ठोच्यते । कान्त्वा स्थितो भवति । आपोऽपि काष्ठा उच्यन्ते । कान्त्वा स्थिता भवन्तीति स्थावराणाम् ।

213 ककुभम्, ककुभाम्



interpretes the word in five places in the sense of a quarter. In one place Sāyaṇa explains the word as *pakṣan*<sup>214</sup>.

8. *Haritaḥ* : The word with its forms<sup>215</sup> occurs at twenty six places. Only in two places the word is used in the sense of a quarter (RV.VIII.101.4; IX.63.9). In nineteen places Sāyaṇa interpretes it as a horse. In five places Sāyaṇa gives the meaning as rays. The word is interpreted in four places with alternative meanings i.e. ray and horse<sup>216</sup>. The word is interpreted in some other meanings also<sup>217</sup>. The word is mainly used in the ṚKs which are attributed to the goddess Uṣas.

Yāska, in his *Nirukta* (4.11) interpretes the word while explaining the RK.I.115.4. He states : "When he has yoked the bay steeds i.e. the rays of the sun, of the horses."<sup>218</sup> The word *harita* is listed also in the following sections of the *Nighaṇṭu*.

(i) *Nadīnāmāni* : 1.13.12.

(ii) *Āṅgulanāmāni* : 2.5.12

(iii) *Ādi.ṣ.ṭopayojanāni* : 1.15.3 (*Harita adityasya*)

It may be added that the other word *haritaḥ* also occurs with its forms in the RV<sup>219</sup> in thirteen places. Sāyaṇa interpretes it as '*haridvarṇa*.' Thus when the accent is on the first letter *ha*, the word is an adjective meaning 'green'; and when the accent is on the second letter *ri*, it is a noun meaning a quarter, horse or ray.

The above discussion may be summarised in a tabular form :

Words	No. of times used in the RV.	Sense assigned
1 <i>Ātāh</i>	5	5
2 <i>Āsah</i>	8	8
3 <i>Uparah</i>	28	-
4 <i>Āsthāh</i>	2	-

214 4.19.4. ककुभः (पर्वतानां ) पक्षान् ।

215 हरितः, हरिता, हरितोः।

216 1.115. 3-5, हतारिः । हरितो रसहरणशीलाः रश्मयः । रसहरणशीला स्वरश्मीन् हरिद्वर्णान् अश्वान् वा । रसहरणशीलाः रश्मयः हरिद्वर्णाः अश्वा वा ।

1.121.13. हरिद्वर्णान् अश्वान् यद्वा रसहरण शीलान् रश्मीन् ।

217 14.12. हरितः हर्तुं रथारूढान् पुरुषान् नेतुं समर्थाः ।

5.29.5 वडवाः । 9. हरण स्वभावा अङ् गुलयः

9.86.37. हरितवर्णाः ।

218 निरु 4.11. यदसावायुद्धत हरणानादित्यरश्मीन् । हरितो श्वानिति, वा ।

219 हरित, हरितम्, हरिता हरितेन हरितेभिः।



5	Vyoma	25
6	Kāsthāh	11
7	Kakubhah	6
8	Haritah	26

3

2



## 7. RATRINĀMANI

The following twenty three words are synonyms of night<sup>220</sup>. Yāska in his Nirukta (2.18) interpretes the word *rātri*. He states, "It exhilarates the nocturnal creatures and caused the others to cease work, and makes them strong; or it may be derived from the root *ra*, meaning to give; the dew is given out during this period<sup>221</sup>." The word *rātri* is not included in the list of synonyms.

1. *Syāvi* : The word with its other forms<sup>222</sup> occurs in twelve places, in the RV. Only in two places the word is interpreted as night according to *Sāyaṇa*<sup>223</sup>. In three places the word is used as an adjective to night; and it is used to denote the dark colour<sup>224</sup>. In other places *Sayana* interpretes it differently.

2. *Kṣapā* : The word occurs in the RV. in twenty places with its forms<sup>225</sup>. Except in one place<sup>226</sup>, the word is interpreted as night. In one place *Sāyaṇa* interpretes it differently<sup>227</sup>. The word *kṣapā* is listed under *udakanāmāni* also in

- 220 1.श्यावी 2.क्षपा 3.शर्वरी 4.अक्तुः 5.ऊर्म्या 6.राम्या 7.यम्या 8.नम्या 9.दोषा 10.नक्ता 11.तमः  
12.रजः 13.असिक्नि 14.पयस्वती 15.तमस्वती 16.घृताची 17.शिरिणा 18.मोर्की 19.शोकी  
20.ऊधः 21.पयः 22.हिमा 23.वस्वी
- 221 रात्रीः कस्मात् । प्ररमयति भूतानि नक्तृचराणि । उपरमयतीतराणि  
ध्रुवीकरोति ।  
रातेर्वास्याद्दानकर्मणः । प्रदीयन्ते अस्यामवश्यायाः ।
- 222 श्यावीः, श्यावीनाम्, श्यावया ऽभ्यः, श्यावा, श्यावाः, श्यावासु ।
- 223 श्याव्याभ्यः 6.15.17.श्यावीति रात्रिनाम ।  
तत्र भवास्तमसः संहृतयः श्याव्याः ताभ्यः सकाशात् ।  
6.48.6.श्यावाः श्याववर्णा रात्रीश्च ।  
6.46.8.श्यावासु श्याववर्णासु कृष्णासु ।
- 224 8.46.22.श्यावीनाम् श्याववर्णानां वडवानाम् ।  
8.55.5.श्यावीः कपिला (गाः)  
2.102.2.श्यावा श्याववर्णविश्वौ ।  
1.117.8.श्यावाय कुष्ठरोगेण श्यामवर्णाय ऋषये ।
- 225 क्षपः, क्षपः, क्षपाभिः, क्षपाम्, क्षपावान्, क्षपावान्.
- 226 10.77.2.क्षपः, क्षपयित्र्यः, सेनाः 1.79.6.क्षपःक्षपय ।  
राक्षसादीन् स्वकीयैः पुरुषैः बाधस्व । "क्षप क्षान्त्याम्" ।
- 227 3.55.17.क्षपावान् । क्षिपति शत्रूनुदकं वा इति  
क्षेपणवान् ।  
ऋ1.44.8. क्षपः क्षपा इति रात्रिनाम । आत इति योगविभागात्  
आकारलोपः ।



the *Nighaṇṭu* (I.12.30).

3. *Sarvari*: The word in its form *sarvariḥ* occurs only once in the RV.V.52.3; *Sāyaṇa* gives the meaning as 'nights' (plural).

4. *Aktuḥ*: The word occurs with its forms in forty seven places<sup>228</sup>. In thirty four places it is used in the sense of night. In other places *Sāyaṇa* interpretes it differently<sup>229</sup> and in one place he gives the meaning as 'day'.<sup>230</sup>

5. *Ūrmya*: The word occurs in eight places with its forms<sup>231</sup>. *Sāyaṇa* interpretes these as night VI.49.10; I.184.2; II.4.3; VIII.96.1; VI.10.4; 65.2; VI.48.6; V.61.17; and X.127.6). A few examples are given below<sup>232</sup>.

6. *Rāmyaḥ*: The word occurs only in four places with its forms (i.e. *ramyānām* and *ramayasū*). In three places the word is interpreted as night and in one place it is interpreted as *ramanahetubhutah* (*usasaḥ*) (RV.II.2.8). *Sāyaṇa* interpretes the word with explanation while commenting on the RV.III.34.3<sup>233</sup>.

7. *Yamyā*: The word in its forms occurs in five places (i.e. *yamyāḥ*, *yamyam* and *yamyā*). The word *yamyā* comes in three places. *Sāyaṇa* interpretes it as *yugma* or *yugala*, and in one place (III.55.11) *yamarūpe mithuna bhūte ahasca rātrisca-iti*. The word *yamyām* is (X.10.7) interpreted as *yamim*.

228 अकुना, अकुभिः, अकुषु, अकून्, अक्तोः, अक्तौ

229 अकु 2.30.1. सेचकं स्रोतः

अकुना 2.10.3. अ जनाद् अकुः तमः तेन तमसा 2.19.3. अकुना तेजसा । 1.36.16 अकुभिः  
आयुधैः । 3.17.1. अकुभिः अञ्जनासाधनैर्धृतादिभिः । 4.15.3. कान्तिभिः । 6.69.3. तेजो ऽभिः ।  
10.92.2. अकु न, स्वरश्मिभिरञ्जकमादित्यमिव ।

6.65.1. अकुषु नक्षत्रादि तेजांसि ।  
230 7.11.3. अकु । यद्यप्यकुतुरिति रात्रेर्नाम  
तथाप्यत्राज्यन्ते व्यज्यन्ते रूपादीन्यस्मिन्नित्यहनोनाम ।

231 ऊर्म्याः, ऊर्म्याघाः ऊर्म्यासु, ऊर्म्ये

232 1.184.2. ऊर्म्या, रात्रिनामैतत्  
रात्रौ । यदा । ऊर्मिरिति सोमनाम "ऊर्मिर्यस्ते  
पवित्र आ" (ऋ.सं 4.64.11.) इत्यादिषु तथाप्रयोगात् ।  
ऊर्म्याः 2.4.3. रात्रीः सर्वासु  
रात्रिषु ।

ऊर्म्ये 5.61.17. रात्रिदेवि । ऊर्म्येति

रात्रिनाम

233 3.34.3. राम्याः रमणं स्त्रीभिः सह क्रीडारामः,  
तमर्हन्तीति राम्याः रात्रयः । तासां  
रात्रीणाम् ।



8. *Namyā*: The word occurs only once in the RV(I.53.7) *Sāyaṇa* interpretes it as *satrusu namanasilena*.

*Vajreṇa*: The meaning 'night' is not assigned to this word.

9. *Do.sa*: The word in its forms<sup>234</sup> occurs in twenty one places. In all the places *Sayana* interpretes in the sense assigned.

10. *Nakta*: The word occurs with its forms<sup>235</sup> in thirtyeight places. *Sāyaṇa* interpretes it in the sense assigned. The compound word *naktosasa* also appears in five places. *Sāyaṇa* explains them as night and *usas*. *Yāska* (*Niru.8.10*) interpretes the word as *natka*. He says that it is the synonym of night: 'it anoints beings with dew ; or else it is called night because its colour is 'indistinct'.<sup>236</sup>

11. *Tamaḥ*: The word is used with its forms<sup>237</sup> in one hundred and sixteen places. Only in three places it is used as night (*tamasah* I.50.10; III.39.3; X.1.1). In one hundred and two places the word is interpreted by *Sāyaṇa* as darkness. In rest of the places it is explained differently<sup>238</sup>.

12. *Rajaḥ*: The word occurs in one hundred and seventy eight places with its forms<sup>239</sup>. Out of these in thirty places it is interpreted as water by *Sāyaṇa*. In some places he quotes *Yāska* (*Niru.4.19*)<sup>240</sup>. In other places the word is interpreted as *loka*, mainly the atmospheric region<sup>241</sup>, again quoting *Yāska's Nirukta* (4.9). In two places the word is interpreted as *bhuloka* or *pṛthiviloka* (X.143.2; V.69.1). The word is interpreted in six places as heaven or *dyuloka* (I.110.6; 139.4; IX.22.5; 77.2; VII.21.6; V.69.4). The word *rajāmsi* refers to the three worlds<sup>242</sup>. In seven places *Sāyaṇa* gives alternative interpretations<sup>243</sup>.

234 दोषा, दोषाः, दोषाम्, दोषोऽ वस्तः ।

235 नक्तम्, नक्तभिः, नक्तया, नक्तीः

236 निरू . 8.10. उषसानक्ता । उषाश्च नक्ता च । उषाव्याख्याता नक्तेति

रात्रिनाम । अनक्ति भूतान्यवश्यायेन ।

237 तमसः, तमसा, तमसि, तमसे, तमांसि, तमःSगाम्, तमः

S भिः, तमःवृधः, तमःSहनो

238 1.33.10. तमस अन्धकाररूपात् मेघात् ।

3.5.1. अज्ञानस्य । 2.23.18. तमसा वृत्रासुरेण ।

10.162.6. निद्रया । 9.7. तमांसि रक्षांसि ।

239 रजांसि, रजसः, रजसा, रजसि, रजःSभिः, रजःSसु,

रजः Sइषितम्, रजःSतुरम्, रजःSतूः

240 ऋ.1.160.1., 2.30.7.

241 ऋ.2.40.3., 1.164.6.

242 ऋ.1.164.6. रजांसि रज्जनात्मकानि क्षित्यादि

लोकत्रयाभिमानिनि अग्निवास्वादित्यरूपाणि

रजांसि ।



the word *rajaḥ* is also listed in the fourth chapter (Ni.4.1.39). But nowhere he interpretes in the sense of night. The word *rajaḥ* is listed in *dyāva-prthivīnāmadheyāni* (Ni 3.30.4) and used in the sense assigned. Yāska in his *Nirukta* (4.19) explains: "Rajas is derived from the root ram (to blow). The two lights are called *rajas*, "water is called *rajas*, " worlds are called '*rajass*,' "blood and day are called *rajas*"<sup>244</sup> (RV.III.9.1). Durga illustrates the various meanings of *rajas* by suitable examples.

*Sāyaṇa* gives the other meaning as  *jyoti* also<sup>245</sup>.

13. *Asikni* : Its forms<sup>246</sup> occur in six places. In four places the word is interpreted in the sense assigned. In other two places it is explained differently<sup>247</sup>.

Yāska explains in his *Nirukta* (9.26) the word *asiknya*. He states: "*Asikni* means non-bright, non-white. The word *sitam* is a synonym of white colour; its antithesis is denoted by *a-sitam*"<sup>248</sup>.

14. *Payasvatī* : The word with its forms<sup>249</sup> comes in four places. *Sāyaṇa* does not give the meaning assigned. He interpretes it as *udakavati* and quotes *Nirukta* (5.2) while explaining the RK. VI.70.2: *bahudhane udakavatyau* (having many streams and rich in water). Durga interpretes it as (heaven and earth) rich in clarified butter.

15. *Tamasvatī* : The word is not used in the *Rgveda*.

4.53.5.	रञ्जनात्मकानि	त्रीणि	क्षित्यन्तरिक्ष	द्युलक्षणान्
त्रीन्	लोकान्		इत्यादयः	
243	ऋ.4.45.2. रजःतेजः। यद्वा । रजोऽन्तरिक्षम् ।	2.39.7. रजांसि	स्थानान्युदकानि वा ।	उदकं
	रज उच्यते (निरू .4.19.)	6.7.7. उदकानि	लोकान् वा ।	10.111.2. उदकानि भुवनानि
	वा । 1.168.6. रजसः । वृष्ट्युदकस्य लोकस्य वा ।	6.71.1. लोकस्योदकस्य वा	रजःशुः	
	(6.2.2.) उदकमत्र	रज उच्यते	तस्य वृष्टिलक्षणस्य	प्रेरयिता । यदा
	रजसां लोकानां तारिता गन्ता ।			
244	निरू .4.19. रजो रजतेः । ज्योती रज उच्यते । उदकं रज			
	उच्यते । लोकारजांस्युच्यन्ते । असृगहनी रजसी उच्यते ।			
	असिकन्या 5.75.5. अवयवभूतया सहिते ।			
245	1.83.2. रजः ज्योतिः सूर्यसंबन्धि ।	3.48.1. तेजसः	1.35.9. तेजसा ।	
246	असिकनीः, असिकनीम्, असिकन्या, असिकनयाम्			
247	असिकनीः 8.5.3. असितवर्णा राजस्य			
248	असिकन्यशुक्ला सिता । सितमिति वर्णनाम् ।			
	तत्प्रतिषेधो सितम् ।			
249	पयस्वतीः, पयस्वती इति ।			



16. *Ghrtāci* : The word comes in eighteen places with its forms<sup>250</sup>. Nowhere it is used in the sense of night. Even where it occurs, it is used in the sense of *sruk* (ladle) which is used for offering oblations.

17. *Sīrṇa* : Its form *sirinayam* occurs only once in the RV. II.10.3. *Sāyaṇa* explains it in the sense assigned<sup>251</sup>.

18. *Moki* : The word occurs only once in the RV. *Sāyaṇa* interpretes it as night and quotes the *Nighaṇṭu* (1.7.18).

19. *Soki* : The word does not occur in the *Rgveda*.

20. *Udhaḥ* : The word occurs with its forms<sup>252</sup> in forty-nine places. *Sāyaṇa* interpretes the word, as night only in four places (V.34.3; X.5.1; 61.9; 73.9). In five places the word is explained as atmosphere and as cloud in six places. In thirteen places *Sāyaṇa* interpretes the word in relation with cow's udder. *Sāyaṇa* gives alternative meanings<sup>253</sup> in five places. In other places he gives different interpretations<sup>254</sup>. Yāska derives the word 'ūdhas' from *ūdhan* or from *upa naḥ*. It means the udder of a cow. From the analogy of giving fatty fluids night is called *ūdhas* also (Niru .6.19)<sup>255</sup>.

21. *Payah* : The word occurs in one hundred and seven places with its forms<sup>256</sup>. In forty-eight places the word is used in the sense of milk and in thirty-five places it is explained as either soma or rasa, mainly in the IX *maṇḍala*. Nowhere the word is interpreted as night.

250 घृताचीः, घृताचीम्, घृताच्या

251 2.10.3. शीर्यन्तेऽस्यां भूतानि इति शिरिणा रात्रिः । तस्याम् ।

252 ऊधःऽसु, उधन् ऊधति ।

253 1.52.3. उद्धृतजलवति अन्तरिक्षे । ऊधनि उत् ऊर्ध्वं प्रियते अक्मिन् जलमिति ऊधः ।

4.3.10. ऊधः अन्तरिक्षं मेघं वा ।

7.56.4. ऊध्यन्तरिक्षे स्वकीये जठरे वा ।

101.1. उद्धृतं मेघम् यदा । लुप्तोपमेतत् । ऊध इव पयस आश्रयभूतं मेघम् ।

10.27.14. ऊधः स्थानीयमादित्यं । यद्वा । गौरूधो यथा तद्वदादित्यं दौधारयति । 10.45.3. ऊधन्

। ऊधसि ऊधस्थानीयादित्यमण्डले यज्ञे वा ।

254 3.19. ऊधस्थानीयं जलप्रदेशम् ।

5.32.2. जलम् । 8.31.9. योनिम् ।

9.107.5. सोमवल्लीलक्षणम् । 10.32.8. सारभूतं सोमादिकं हविः 100.11. उद्धृततरं

द्रोणकलशम् । 4.108. यज्ञे

255 गौरूध उद्धृततरं भवति । उपोनदधमिति वा ।

स्नेहानुप्रदानसामान्याद्वात्रिरप्यूध उच्यते । ( निरु.6.19)

256 पयांसि, पयसा इव, पयसि, पयसा, पयसः, पयःऽभिः, पयऽधा, पयऽप्राप्रयःऽ वृधः, पयःऽवृधम्

पयः वृधा ।



The word *payah* is listed in other two sections also :

i) *Udakanāmāni* 1.12.32

ii) *Annanāmāni* 2.7.3

The word is interpreted in the RV. IX.66.30 as *somalakṣanamannam*.

22. *Hima* : The word with its forms<sup>257</sup> occurs in twelve places. Only in one place *Sāyaṇa* gives the sense as night<sup>258</sup>. In four places he gives the meaning as water, and in other five places he interpretes it as *hima* (snow). While interpreting the word *himavanta* in X.121.4, he explains it as 'mountains having snow.' While explaining the RK.I.116.8, *Sāyaṇa* gives alternative meaning and says that the word belongs to *aharnama*. Yāska interpretes the word *hima* while explaining the word *himanta*. He states "Winter is full of snow. *Hima* (snow) is derived from the root *han* (to injure) or from *hi* (to hasten). He interpretes *hima* as water (*Niru*.6.36)<sup>259</sup>

23. *Vasvi* : The word occurs in ten places, with its forms<sup>260</sup>. *Sāyaṇa* does not interpret it in the sense of night. He explains it as '*prasasta*

The above discussion may be summarised in a tabular form :

Words	No. of times used in the RV.	No. of times used in the sense assigned
1 <i>Syavi</i>	19	2
2 <i>Kṣapā</i>	20	18
3 <i>Sarvari</i>	1	1
4 <i>Aktuḥ</i>	47	3
5 <i>Urmyā</i>	8	8
6 <i>Rāmyā</i>	4	3
7 <i>Yamyā</i>	5	1
8 <i>Namyā</i>	1	1
9 <i>Doṣa</i>	21	21
10 <i>Naktā</i>	38	38
11 <i>Tamaḥ</i>	116	3
12 <i>Rajaḥ</i>	176	-
13 <i>Asiknī</i>	6	4
14 <i>Payasvati</i>	4	-
15 <i>Tamasvati</i>	-	-
16 <i>Ghṛtaci</i>	18	-
257 हिमाः, हिमेन, हिमवन्तः, हिमाऽइव, हिम्याऽइव ।		
258 1.34.1. हिम्येव हिमयुक्त्या रात्र्येव ।		
259 हिमेनोदकेन । (निरू.5.36) हेमन्तो हिमवान् । हिमं पुनर्हन्तेर्वा ।		
हिनोतेर्वा । (निरू.4.27)		
260 वस्वीः, वस्वीभिः, वस्व्या ।		



17	<i>Siriṇa</i>	1	1
18	<i>Moki</i>	1	1
19	<i>Soki</i>	-	-
20	<i>Udhah</i>	49	4
21	<i>Payah</i>	107	-
22	<i>Himā</i>	12	1
23	<i>Vasvi</i>	10	-

To conclude, *kṣapa*, *rajaḥ*, and *payah* are also listed in other sections of the *Nighaṇṭu*. Only *kṣapa* is interpreted in the sense of night in eighteen places out of twenty places in the RV. But the other above mentioned two words are not used as synonyms of night though they occur one hundred and seventy eight and one hundred and seven places respectively.

The words *namya*, *payasvatī*, *ghrtaci* and *vasvi* occur in the RV, but they are not interpreted as the synonyms of night.

The words *sarvari*, *aktuḥ*, *yamya*, *tamah udhah* and *hima* are rarely used in the sense of night.

The words *sarvari*, *namya*, *moki* and *siriṇa* each occur only once in the RV.



## 8. UṢONĀMĀNI

The following sixteen words<sup>261</sup> are listed as the synonyms of *usas* (dawn).

Yāska in his *Nirukta* (2.18) interpretes the word *uṣas*<sup>262</sup>. He states "Uṣas is so called because, she shines (vas). It is the time subsequent to night. Durga derives *usas* from *ucch* 'to disperse.' It disperses darkness<sup>263</sup>.

The word *usas* is not included in the list of synonyms.

1. *Vibhāvāri* : The word in its form (vocative), *Vibhavari* occurs in eight places addressing the goddess *usas*. (I.30.20; 48.1; 10.92.14; IV.52.6; V.79.4; 10; VIII.47.14).

2. *Sunari* : The word occurs with its form, *sunari* in five places. The word *sunari* is interpreted by Sayana as either *grhākṛtyasyanetri* or *praninamnetri* (I.48.5,8; IV.52.1; VII.81.1). The other form *sunari* (I.48.10) addresses the goddess *usas*. Sāyaṇa explains it as *suṣtu nayati iti*.

3. *Bhāsvatī* : The word occurs in two places (I.92.7 and 11334) as an adjective of the goddess *usas*. At one place it is explained as *tejasvini* and at the other as *viśiṣṭa prakāśyukta vāk*.

4. *Odati* : The word with its form occurs in two places. Sāyaṇa interpretes in the sense of goddess *usas*<sup>264</sup>. (Sāyaṇa in RV.VIII.69.2 cites the word *odati* before *bhāsvatī* while quoting the *Nighaṇṭu*).

5. *Citrāmagha* : The word with its form occurs in four places (VII.75.5;<sup>265</sup> 77.3; VII.58.3: *Citra-maghe* I.48.10). Sāyaṇa interpretes it as an adjective of goddess *uṣas*, except in VIII.58.3 where he explains the word as an adjective to goddess *Lakṣmi*.

6. *Arjuni* : The word occurs in its vocative form *arjuni* in two places. It is explained as *śubhra varṇa* (I.49.3; V.84.42).

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- 261 1. विभावरी 2. सुनरी 3. भास्वती 4. ओदती 5. चित्रामैघा 6. अर्जुनी 7. वाजिनी 8. वाजिनीवती  
9. सुन्मावरी 10. अह्ना 11. घोटना 12. श्वेत्या 13. अरूषी 14. सुनृता 15. सुनृतावती  
16. सुनृतावरी ।

262 उषाः कस्मात् । उच्छ्रतीति सत्याः । रात्रेरपरः कालः ।

263 "उच्छी विवासे" विवासयति हीयं तमांसि तस्माद्  
उच्छतीति एवमस्या एतस्मिन् कर्मणि सत्याः एतस्मिन् कारके  
उषा इत्येतदभिधानं भवति ।

264 1.48.6. ओदती । उषोदेवता । "उन्दी क्लेदने" । उनति सर्व नीहारेण इति ओदती उषाः  
8.69.2. ओदतीनाम् । ओदत्यः उषसः "ओदती भास्वतीति तन्नामसु पाठात् ।

265 7.75.5. चित्रामघा विचित्रघना, विचित्ररश्म्याख्या घना वा ।



7. *Vajini* : The word with its forms<sup>266</sup> is used in four places as adjective<sup>267</sup>.
8. *Vajinivati* : The word occurs with its forms in fourteen places. It is interpreted as *annavati*. Except in I. 120.10 where it is explained as *annam balam va tadvā kriyāvatoḥ (aśvinoḥ)*. Of these in one place the word is addressed to the goddess *usas* (I.48.6) and in other two places it is used as adjective to goddess *Uṣas*.<sup>268</sup> Yāska in his *Nirukta* (12.6) interpretes the word *vajinivati* as *annavati* (rich in food).
9. *Sumnāvari* : The word occurs only once in I.113.12. Sayana explains "Sumnam iti sukhanama, tadvati (*Uṣas*).
10. *Ahana* : The word occurs only in I.123.4. Sayana explains it as goddess *Uṣas*.
11. *Dyotana* : The word occurs only in one place. The word *dyotana* is used in feminine (RV.I.123.4). Sāyaṇa explains it as *kṛtsnam jagat dyotanaśīla*. It may be added that *dyotanīm* is used in two places (III.58.1; X.12.7) giving the meaning as *sarvasya prakāśakam sūryam* and *diptim* respectively.
12. *Śvetyā* : The word occurs in two places as adjective, (I.113.2 *svetavar-nasah*, X.75.6 *svetavarṇa-he sindho-* in vocative sense ).
13. *Aruṣi* : The word with its forms<sup>269</sup> occurs in sixteen places as adjective. A few examples are given below<sup>270</sup>.
14. *Sūnṛta* : The word occurs with its other forms<sup>271</sup> in forty one places. In twenty four places the word is interpreted as adjective to *vak* or *stuti* (i.e. *priya satyarūpa vāk* or *stotram*). In other nine places Sāyaṇa explains it as 'vāk' and says that it belongs to *vāngnama*. However, it may be pointed out that the word is not listed in *vānganāma*. In the commentary on the RK.X.39.2, Sāyaṇa gives
- 
- 266 वाजिनि, वाजिनिऽइव ।
- 267 3.61.1.वाजिनि अन्नवति (उषः)  
6.61.6.वाजिनि वाजो बलमन्नंवा । (तद्युत्सेसरस्वति)  
3.6.1.वाजिनि अन्नवती (घृताची)
- 268 7.75.5.वाजिनीवती । बह्वन्ना । यद्यप्युषोनामैतत् तथापि चित्रमघा इत्यस्याप्युषोनामकस्य पृथग्विद्यमानत्वाद् अन्नैको योगरूढोऽवगन्तव्यः ।  
8.24.2.8. वाजिनी वति । अन्नवति । पदलिङ्गादीयमुपसस्या । यक्षा । वाजो वाजं गमनमस्यास्तीति वाजिन्यन्तम् । तद्वति हे उषः ।
- 269 अरुषी, अरुषीणाम्, अरुषीभिः, अरुषीम्, अरुषि
- 270 1.14.2.अरुषीः गतिमतीः । "ऋ गतौ" । रन्ति गच्छन्तीत्यरुषो वडवाः । 1.30.1. अरुषि रोचमाने उषः कालाभिमानिनि देवते ।  
1.71.1.अरुषीम् । आरोर्चमानां । यद्वा । शुभ्ररूपयुक्ताम् ।
- 271 सूनृताः, सूनृताभिः, सूनृतायै, सूनृतानाम्, सूनृते ।



alternative meaning to the word *sunṛta*, i.e. *vacuḥ uśaso va*). The word *sunṛta* is used as an adjective to address the goddess *uśas* in three places. The word *sunṛta* is listed in *annanamāni* (Ni. 2.7.24).

The word mainly comes in the *RKs* which are attributed to goddess *Uśas*. At the dawn, birds, animals, men and all the creatures start speaking. While explaining that context the word is used. The word *sunṛtavan* is used in I.59.7 where it refers to *Agni* (*priya satyavāk yuktaḥ agniḥ*).

15. *Sunrtavti*: The word is used in four (I.22.3; VII.81.6; I.92.14 and VII.74.2 places with its two forms (i.e. *sunṛtavate* and *sunṛtavati*). *Sayaṇa* explains them as '*priyasatyavāk*'. But in VII.74.2 he explains the word *stutivate stotre*. The words are used mainly as adjective to *Uśas*.

16. *Sunrtavari*: The word in its form *sunrtavari* occurs only in one place i.e. IV.52.4. *Sayaṇa* explains it as *sunṛta iti vanganāma tadvati devi*, i.e. the word is addressed to the goddess *Uśas*.

To conclude, the words listed in this section are used in the *RV* as adjectives, mainly to the goddess *Uśas* or *vāk*.

Four words (i.e. No.9,10,11 and 15) occur only once. And other four words (i.e. 3,4,6 and 12) are used twice in the *RV*. The other words also except 8,13 and 15 do not appear in two digits.

The above discussion may be summarised in a tabular form:

Words	No. of times used in the RV	No. of times used in the sense assigned
1 Vibhavari	8	8
2 Sunari	5	1 + (4) <sup>272</sup>
3 Bhasvati	2	(2)
4 Odati	2	2
5 Citramagha	4	(3)
6 Arjuni	2	1 + 1
7 Vajini	5	1 + (2)
8 Vajinivati	14	(1)
9 Sumnavari	1	1
10 Ahana	1	1
11 Dyotana	1	1
12 Svetya	2	(3)
13 Aruṣi	16	(4)
14 Sunṛta	41	(1)
15 Sunṛtavati	4	(1)
16 Sunṛtavari	1	(1)

272 The number of words, which are used as adjectives to the goddess *Uśas*, is given in brackets.



## 9. AHARNAMANI

The following twelve words are listed as synonyms of day<sup>273</sup>.

Yaska in his *Nirukta* (2.20) derives the word *ahan*. He states *ahan* (day) is so called because people accomplish works during this period<sup>274</sup>. The word is not included in the list of synonyms.

1. *Vastoh* : The word occurs in twenty four places. In eighteen places it is used in the sense of day<sup>275</sup>. In two places Sayana gives alternative meanings. In X. 189.3, he gives the meaning differently<sup>276</sup>.

2. *Dyuh* : The word does not occur in the *R̥gveda*.

3. *Bhanuh* : The word occurs with its forms in fifty three places. In nine places the word is used in the sense of the sun (IV.45.1; VII.34.7; X.123.8; *bhanavaḥ* III.1.14; VI.65.1; *bhanum* I.40.2; IV.13.2). In rest of the places the word is interpreted, as *dipti*, or '*tejas*' or *rasmi*. Nowhere it is used as 'day'.

4. *Vasaram* : The word occurs in two places with its other form *vasaran*<sup>277</sup>. Nowhere it is used in the sense of day. The word *vasari* occurs at I.137.3<sup>278</sup>.

5. *Svasarani* : The word is listed also in the following other two sections of the *Nighantu* : i) *gr̥hanamani* 3.4. 10; ii) *caturuttaramasitih padani* 4.2.22.

The word occurs with its other forms<sup>279</sup> in thirteen places. The word is explained as day in four places (I.3.8; III.60.6; *svasaresu* II.2.2; VIII.88.1). The word is interpreted as *gr̥ha* in three places (i.e. II.60.6; VIII.99.19; II.34.8).

While explaining the two *R̥Ks* I.3.8 and VIII.88.1, Sayana quotes Yaska's *Nirukta* (5.4), and says in I.3.8 : *rasmināmasu tatha aha(n)āmasu pathitam*. But the word *svasarāni* is not listed in the synonyms of the rays.

Yaska states "*Svasarāni* means day; they move of their own accord, or else *svar* means the sun, he causes them to move<sup>280</sup>." In the other places

273 1.वस्तोः 2.द्युः 3.भानुः 4. वासरम् 5.स्वसराणि 6.घ्रांसः 7.घर्म 8.घृणः 9.दिनेम् 10.दिवो

11.दिवेदिवे 12.द्यविद्यवि

274 अहः कस्मात् । उपाहरन्त्यस्मिन् कर्मणि ।

275 174.3.वस्तुम् । यद्वा । वासयितुं स्थापयितुं कारयितुमित्यर्थः ।

10.110.4. "वस् आच्छादने" । यद्वा । वसनायाच्छादनार्थम् । अहनम् ।

276 वासरस्य अहोरात्रस्य अवयवभूतानि । अहशब्दोऽवधारणे ।

277 8.6.30. (सूर्यात्मनः इन्द्रस्य) निवासकं वासरस्य निवासस्य हेतुभूतं वा । यद्वा । वासराणि ।

8.48.7. वासराणि । जगद्वासकानि (अहानि)

278 1.137.3. वासरीम् । सर्वाङ्गाच्छादितपयस्कां बहुक्षीरां इत्यर्थः । यद्वा । पय आदिना आच्छादयित्रीम् ।

279 स्वसरम्, स्वसरस्य, स्वसरे, स्वसरेषु ।

280 स्वसराण्यहानि भवन्ति । स्वयंसारीण्यपि वा स्वरादित्यो भवति । स एनानि सारयति ।



Sāyaṇa explains the word in different ways<sup>281</sup>.

6. *Ghramṣaḥ* : Its two forms occur in four places (i.e. *ghramsam* and *ghramse*). Sāyaṇa gives the assigned meaning in two places<sup>282</sup>. In other two places he gives the meaning *dipti* (VII.69.4; V.44.7).

Yāska interpretes it as a synonym of day. It is so called because juices are evaporated during the day period (*Niru*.6.19)<sup>283</sup>.

7. *Gharmaḥ* : The word is listed in *yajnanāmāni* also (*Nigh*.3.17.15). The word with its forms<sup>284</sup> occurs in twenty eight places. The word is not interpreted as 'day' by Sāyaṇa.

In nine places the word is interpreted as '*pravargya*' and in six places as '*mahavira*.' In two places the word is explained as '*yajna*' (V.76.1; X.16.10). In other places the word is explained differently<sup>285</sup>. Yāska in his *Nirukta* (ii.42.43)<sup>286</sup> refers to '*gharma*'. He explains : "warm milk oozing out this (cow) is the giver of the warm milk' say the ritualists."

8. *Ghrnaḥ* : Its forms<sup>287</sup> occurs in nine places. The word is interpreted as

281 1.34.7.स्वसराणिशरीराणि

2.19.2.सुष्टु अर्यन्ते प्रेर्यन्ते इति स्वसराणि कुलायाः ।

6.68.10.स्वसरं मार्गम् ।

3.61.4.सुष्टुवस्यति क्षिपति तम इति स्वसरः सूर्यो वासरो वा । तस्य स्वसरस्य (पत्नी)

5.62.2. स्वयं सत्तुरादित्यस्य ।

282 1.116.8.दीप्यमानम् । अत्रेषाधमानार्थमसुरैः प्रक्षिप्तं

तुषाग्निं घ्नंससम् । अहनमैतत् । सामर्थ्यात् विदाघकालीनम्

अहः ... । 5.34.3. घ्नसे । अहनमैतत् । गृह्यन्तेऽस्मिन् रसा इति घ्नसः ।

283 घ्नस इत्यहनमि । ग्रस्यन्तेऽस्मिन् रसाः ।

284 घर्मम्, घर्मा, घर्माऽइव, घर्माः, घर्मो, घर्मिणः, घर्मासिः ।

285 1.112.1.घर्मम् । प्रवृजनेन दीप्तिम् ।

1.119.6.असुरैः पीडार्थं प्रक्षिप्तं दीप्यमानं तुषाग्निम् ।

यद्वा । हविषामत्रये भक्षयित्रे अग्रये परितप्तं सूर्यकिरणैः सतप्तं घर्मम् ।

164.28. क्षीरस्य क्षरणशीलम् ।

8.87.2. "घृक्षरणदीप्त्योः" । पात्रेषु क्षरन्तं सोमम् ।

यद्वा । मधुमन्तम् । मधुर्मदकरः सोमः तद्वन्तं धर्म

महावीरपात्रगतं क्षीरं पिबन्तं समं चेति ।

10.114.1. घर्मा । अग्रादित्यौ ।

8.103.9.घर्माः घर्मकाले वर्तमानाः ।

286 घर्म हरणम् । घर्मधुगिति याक्षिकाः ।

287 घृणा, घृणा, घृणात्, घृणे, घृणेन,



'*dīpti*' except in X. 37.10. There the word is explained as '*ausnyena*.' Sāyaṇa gives alternative meanings in I.141.4<sup>288</sup>.

9. *Dinam* : Only the form '*dinasya*' occurs in VIII.78.10<sup>289</sup>. He explains as *chinnasya*.

10. *Diva* : The word occurs in twenty six places in the sense assigned, except in VI.3.61, where it is explained as *dyotamana tejasa*, only in one place, i.e. VII.62.1 the word is interpreted as *ahani*. The form *dive* is used as an adjective. It may be added that *diva* and *dive* (note that the accent is on the second syllable 'va' and 've' respectively), occur in ten and fifteen places respectively; they are aminly interpreted as '*dyuloka*.'

11. *Divedive* : The word occurs in forty seven places in the sense '*pratidinam*.' The word is used as adverb in the *Rgveda*.

12. *Dyavi-dyavi* : The word occurs in two places (I.4.1; 25.1) in the sense '*pratidinam*.'

To conclude, the word *dyuh* does not occur in the RV. Other five words, i.e. *bhānu*, *vāsaram*, *gharma*, *ghrṇa*, and *dinam* are not used in the sense assigned. Only the last three words listed in this list are used in the sense assigned fully.

The above discussion may be summarised in a tabular form :

Words	No. of times used in the RV.	No. of times used in the sense assigned
1 Vastoh	24	16
2 Dyuh	1	-
3 Bhānuḥ	53	-
4 Vāsaram	3	-
5 Svasarāṇi	13	4
6 Ghramsaḥ	4	2
7 Gharmah	28	-
8 Ghrṇah	9	-
9 Dinam	1	-
10 Diva	26	25
11 Divedive	47	47
12 Dyavidyavi	2	2

288 यजमानेष्वनुग्रहेण । यद्वा । घृणा घृणो दीप्तिमान् ।

289 दिनस्य वा पूर्वमेव छिन्नस्यवा यवस्य ।



## 10. MEGAMNAMANI

The following thirty words<sup>290</sup> are listed as the synonyms of 'cloud'.

1. *Adrih* : The word occurs with its forms<sup>291</sup> in one hundred and thirty places. Sayana interpretes the word in seventy two places as '*gravan*' and in twenty seven places as '*parvata*'. Only in ten places he interpretes it as '*megha*' (*adrim* I.85.5; 88.3; IV.2.15; 16.8; 18.6; V.52.9; VIII.60.16; X.45.6; 112.8; 113.4; *Adreh* V.41.12).

The word is interpreted as '*vajra*' in six places (*adrih* I.165.4; 78.6; *adriṇa* I.168.6; *adrim* I.51.3; 62.4; V.45.1). In other places the word is explained differently<sup>292</sup>. While explaining the word in I.51.3, Sayana says *atti bhakṣayati vairinam iti adrih vajrah*; and quotes *Nirukta* (4.4).

In three places he gives alternative meaning<sup>293</sup>. Sayana interpretes the word as '*megha*' while explaining the form *adreh* only in one place (i.e. V.41.12). Yaska (*Niru*.4.4; 5.3; 4.5.6) interpretes the word *adri*. He states *adrih* is so called because with it he (Indra) splits mountains or it may be derived from the root *ad* (to eat)<sup>294</sup>.

2. *Grava*: The word in its forms i.e. *gravabhiḥ* and *grava iva* occurs in twenty one places. In fifteen places it is used as abhisava *pasana*. In other six places Sayana does not explain; he simply says *abhisavagrava* (stone used for pressing out soma juice).

- 290 1. अद्रिः, 2. ग्रावा 3. गोत्रः, 4. वल, 5. अश्नः, 6. गुरुभोजः, 7. वलिष्ठानः, 8. अश्मा, 9. पर्वतः,  
10. गिरिः, 11. व्रजः, 12. चरुः, 13. वराहः, 14. शंखः, 15. गैहिनः, 16. रैवतः, 17. कलिगः,  
18. उपरः, 19. उपलः, 20. चामलः, 21. अद्रिः, 22. अभ्रम् 23. वलाहकः, 24. मेघः 25. दृतिः,  
26. ओदनः, 27. वृषन्धिः, 28. वृत्रः, 29. अमुरः 30. कोशः ।

- 291 अद्रयः, अद्रयः, अद्रिणा, अद्रिभिः, अद्रिम्, अद्रेः, अद्रौ, अद्रीऽइति ।

- 292 4.19.5. अद्रयः गरुतः ।

- 62.11. अद्रियमाणां अध्वर्वादयः ।

- 10.94.1. अद्रयः आदरण्या दृष्टः ।

- 8.68.15. ग्रावाभिरध्वर्वादयः ।

- 1.71.2. अद्रिम् । अनार फणिनामगममुरम् ।

- 1.88.3. मेघान् यज्ञान् । 4.21.6. आद्रुणाति शत्रून् इत्यद्रिन्द्रः ।

- 1.118.3. अद्रेः आदरं कुर्वतः सोगुः ।

- 1.109.3. अद्री इति अद्रियन्तौ श्रद्धावन्तौ परम्यजमानौ ।

- 293 4.2.15. अद्रिम् । मेघं । यद्वा । धनिनं पणिनामकासुरापहतं गोधनयुक्तमद्रिं पर्वतात् ।

- 5.52.9. मेघं गिरिं वा । 5.41.12. मेघस्य वा पर्वतास्य ।

- 294 अद्रिवन् । अद्रिरादृणात्मेतेन । अपि वा अलेः स्यात् ।



Yaska in his *Nirukta* (9.8)<sup>295</sup> derives the word *gravanah* (stones) from the root *han* (to kill) or from *gr* (to praise) or from *grah* (to seize).

3. *Gotrah*: Its forms<sup>296</sup> and compounds occur in seventeen places. In twelve places Sayana gives the meaning *megha* (cloud). In five places he explains as *gosamuha* (group of cows). In VIII.63.5 the word *gotrasya* is interpreted as *dhanasya* and in X.120.8 as *parvatasya*. Sayana gives alternative meaning in four places<sup>297</sup>

4. *Valah*: The word in its forms and compounds<sup>298</sup> is used in twenty three places. In five places Sayana explains the word as *megha* (cloud) (i.e. *vr̥notyakasam iti valo meghah*). In other seventeen places the word is explained as 'asura' who is *gavam apahartara* or *sarvasyavaraka*. In VIII.24.30 Sayana explains the word differently<sup>299</sup> including this in two places. Sayana gives alternative meaning. Yaska in his *Nirukta* (6.2) derives the word *vala* from the root *vr̥* (to cover) (*valo vr̥nateh*).

5. *Asnah*: The word occurs in its forms<sup>300</sup> in ten places. Nowhere the word is interpreted as cloud. Sayana interpretes the word differently<sup>301</sup>. Yaska in his *Nirukta* (10.12) commenting on *RV* 68.8, explains the word *asanavata megana* 'all-pervading loud'. It may be noted that Sayana does not follow Yaska while

295 ग्रावाणो हन्तेर्व । गृणन्तेर्व । गृह्णन्तेर्व ।

296 गोत्रम्, गोत्रा, गोत्रस्य, गोत्रभित्, गोत्रभिदम्, गोत्राणि.

297 1.51.3. गोत्रम् अव्यक्त शब्दवत्त्वं वृष्ट्युदकस्यावारक मेघम् । यद्वा । गोसमूहं पणिभिर्गृह्णतानां गवामावारकपर्वतं वा ।

10.86.23. मेघमुदकं क्षणयितुं पणिभिर्गृह्णतानां गवामावारक पर्वतं वा ।

10.120.8. गोत्रस्य पर्वतस्य वलेनासुरेण गवां विधानार्थं निहितस्य । यद्वा । गोशब्दान् समूहार्थे (पा.4.2.51.) इति त्रप्रत्ययः । गोत्रस्य गोसमूहस्य ।

6.17.2. गोत्रभित् गोत्राणां मेघानां पर्वतानां वा भेदासि ।

298 वलम्, वलस्य, वलगुः, वलगुः

299 8.24.30. वलः वरः स्वबलेन गवां वारकः शत्रूणां । यद्वा ।

भिक्षूणां दानादि प्रदानेनावरिता ।

8.14.7. आवृत्य स्थितमसुरं मेघं वा ।

300 अश्ना, अशनस्य, अश्नैः, अश्नाऽइव, अशनम्.

301 1.164.1. अश्नः सर्वत्र व्याप्तः । न हि वायुरहितः कश्चित् प्रदेशः तादृशः ।

10.27.15. अशनवतो द्युलोकस्य । 10.68.8. अश्ना अशनो व्याप्तयोः शीलयोः । 2.20.5.

अश्रुते स्वतेजसा सर्वजगदित्यश्नः कश्चिदसुरः ।

8.82.2. अश्नैः अश्मभिर्गवाभिः करणभूतैः ।

2.15.5. अशनम् । अश्नाति भक्षयति प्रतिजिजातिमिति । यद्वा । अश्रुते स्वतेजसा सर्व व्याप्नोति त्यश्नः । कश्चिदसुरः ।



explaining this *ṚK*. He explains *asna* as 'vyāpaka', or 'rākṣasa.'

6. *Purubhojah*: Its forms<sup>302</sup> occur in six places. The word is not used in the sense 'megha'. Either it is explained as *bahukṣira* or *bhūri-bhojana*. In two places it is adjective to Indra (VIII.49.2 and VIII.88.2). The word *purubhojasa* is used as adjective to the twin gods i.e. *Ásvinau* (VIII.22.16)<sup>303</sup>

7. *Valisānaḥ*: The word does not occur in any of the *Vedas*. Sarup gives the other three readings: *balisānaḥ*, *parśānaḥ* and *parṇah*. They also do not occur in the *RV*.

8. *Āsmā*: The word with its forms<sup>304</sup> occurs in twenty five places. In five places *Sāyana* explains the word as cloud (IV.16.6; V.30.8; II.1.1; IX.108.6; II.12.3).

In six places the word is interpreted as *parvata*<sup>305</sup> (IV.16.6; V.30.4; VI.43.3; X.68.4; I.22.2; II.24.7). In seven places the word is explained as *pasana* or *upala* (VI.75.12; I.191.15; II.1.1; III.29.6; I.130.3; VIII.88.2; EX.112.2). In three places the word is explained as *vajra*. (II.30.5 *asmavat kathinam vajram*; II.14.6; IV.22.1). In two places *Sāyana* gives alternative meaning. In other places it is used as an adjective 'vyāpata'.

9. *Parvataḥ*: The word occurs with its forms<sup>306</sup> and compounds in one hundred and twenty five places. In seventy eight places the word has the meaning 'mountain'. In thirty nine places it is explained as *megha* (cloud). In fifteen places *Sāyana* gives alternative meanings<sup>307</sup>. In four places he explains the word as mountain-god (X.158.3; IV.55.5; VII.37.8; VIII.54.4). In two places

302 पुरुऽभोजसम्, पुरुऽभोजेः, पुरुऽभोजसः, पुरुऽभोजसा ।

303 बहूनां भोक्तादौ रक्षकौ । यद्वा । बहून् स्तोतृन् घनदिभिरभो जयन्तौ हे अश्विनौ ।

304 अश्माऽइव, अश्मानम्, अश्मना, अश्मनः, अश्मनाऽइव, अश्मनोः, अश्मनि, अश्मऽभिः, अश्मन् ।

305 4.16.6.अश्मानम् । पर्वतं मेघम् वा । अश्मेति मेघनामैतत् ।

306 पर्वतऽइव, पर्वतऽच्युतः, पर्वतऽच्युते, पर्वतऽवृधः, पर्वतऽवृधम्, पर्वतम्, पर्वतस्य, पर्वतस्यऽइव, पर्वताः, पर्वताः, पर्वताऽइव, पर्वतात्, पर्वतान्, पर्वतानाम्, पर्वतासः, पर्वते, पर्वतेन, पर्वताभिः, पर्वतेभ्यः, पर्वतेषु, पर्वतैः।

307 49.14.पर्वतः । पूरयता । "पर्व पूरणे इतिधातुः । यद्वा । पर्ववद्भजं पर्वतः । तद्वा । पर्वतस्य गिरेः शत्रुरिति वा पर्वतः ।

5.64.3.पर्वतऽच्युतः पर्वतानां मेघानां वा च्यावयितारः ।

9.46.1.पर्वतऽवृधः पर्वतैरभिषवगावभिर्वृद्धाः पर्वतेषु जातावा ।

9.71.4.पर्वतऽवृधम् मेघानां पर्वतानां वा वर्धयितारम् ।

1.57.6. पर्ववन्तं मेघं वृत्रासुरं वा । 5.54.8. पर्वताः अद्रयो मेघा वा । 5.41.9. पर्ववन्तः पूर्णवन्तः मेघाः वा ।



he interpretes it as *vajra* (VI.122.6; VII.104.19). In other places the word is interpreted as an epithet of *megha* or *abhiṣavana-grāvāṇa* according to the context.

Yāska in his *Nirukta* (1.20)<sup>308</sup> derives the word *parvata* (mountain). He states : 'It is so called because it has joints (*parva*). But *parva* is derived from the root *pr* (to fill) or from *pri* (to propitiate). (here during a period of fortnight, they propitiate the gods). Mountain is called *parvata* on account of the similarity of the joints. According to Durga, a mountain has joints in the form of stone slabs and time has joints in the form of periods<sup>309</sup>. On the joints of fortnights, i.e. the full moon-day and the new moon-day they propitiate the gods. A cloud is called *giri* for the same reason (i.e. from its being raised).

Sāyaṇa while explaining the *RKs* V.56.4 and I. 155.1, quotes Yāska's *Nirukta* (1.20).

10. *Giriḥ* : The word occurs with its forms<sup>310</sup> and compounds in forty seven places. In twenty seven places Sāyaṇa explains it as *parvata*. In thirteen places the word gives the sense as *megha*. In five places he gives alternative meaning<sup>311</sup>. While explaining the word in I.154.2 Sāyaṇa quotes *Nirukta* (1.20). In other places Sāyaṇa explains according to the context, i.e. IX.18.1; 95.4 *abhisavanagrava*). And in X. 180.2 he gives the meaning '*parvatanivasi*'. Yāska in his *Nirukta*<sup>312</sup>, while explaining the word (*RV*. I. 154.2 ; X.180.2 ) '*giriṣṭha*' derives the word *giriḥ*. He states '*giriḥ*' means mountain, it is raised up (see footnote 18 above also).

11. *Vrajaḥ* : The word with its forms occurs in forty eight places<sup>313</sup>. It is interpreted as *gostha*. In III.30.10 *vrajaḥ* is interpreted as *goṣṭhabūtaḥ valaḥ meghaḥ*.

In four places the word is interpreted as cloud (*vrajam* I. 132.4; 150.4;

- 308 पर्ववान् पर्वतः । पर्व पुनः पृणतेः प्रीणातेर्वा । अर्धमासपर्व । देवानस्मिन् प्रीणन्तीति ।  
तत्प्रकृतीतरत् सन्धिसामान्यात् । मेघस्थायी । मेघोऽपि गिरिरेतस्मादेव ।
- 309 पूरणार्थस्य । पूरयन्ति हि ते शिला-शिखर-सन्ध्यो खिलं पर्वतम् । काल सन्धिश्च शिलासंधिश्च  
समानं संधित्वमिति । देवताभिधान पक्षे मेघस्थायी गिरिश्च । "मेघोऽपिगिरिः" । असावपि  
समुदगीर्णो भवति अन्तरिक्ष लोके-दुर्गाचार्य भाष्या ।
- 310 गिरिभ्यः, गिरिऽभ्यः, गिरिम्, गिरिषु, गिरिऽस्थाः, गिरिऽस्थाम्, गिरीणाम्, गिरीन्, गिरौ, गिरेऽइव, गिरेः ।
- 311 5.54.5. गिरिम् मेघं पर्वतं वा । 56.4 मेघम् । गिरिं । यद्वा । पर्वतमिति विशेष्यं गिरिमिति  
विशेषणम् । निणीरत्युदकमिति गिरिः । तम् ।  
8.94.12. गिरिष्ठां गिरिषु मेघेषु पर्वतेषु पर्वतेषु वा तिष्ठन्तम् ।  
8.15.2. गिरीन् पर्वतान् मेघान् वा ।
- 312 गिरिश्च गिरिस्थायी । गिरिः पर्वतः । समुदगीर्णो भवति ।
- 313 वृजम्, वृजस्य, व्रजा, वृजाऽइव, वृजान्, वृजे ।



X.28.7 : 40. 8 ). In I.132.4 and 156.4 Sayana quotes the *Nighantu*. In seven places the word is explained as *gosamuha*. In IX. 102.8 it is explained as *andhakārasamuha* and in VIII. 52.5 as *gavaśvadisamuha*. The word is explained as *varakasya* in IV.51.2. Yaska in his *Nirukta* (6.2) explains the word *vraja* as *vrajanīyantarikṣe* (moves in the atmosphere). Sayana while explaining the *RK* I. 132.4 interpretes *vrajam* as '*antarikṣe gacchantam megham*'.

12. *Caruḥ* : The word occurs in five places with its forms<sup>314</sup>. Sayana does not explain the word *caruḥ* which occurs in two places in the *RV* (VII.104.2 ; and IX.52.3 ), as the meaning is obvious. It may be explained in the context as boiled rice prepared for oblation. The form *carum* occurs in two places. In I. 7.6 it is explained as *megham* and in X. 86.18 as *carubhāṇḍum*. The form *caruṇam* occurs once ; it is explained as *pātraṇam*.

Yaska in his *Nirukta* derives the word *caru*<sup>315</sup>. He states "A pot (*caru*) is so called because it is a heap of clay (*mrc- caya*) or it may be derived from the root *car* to walk ; from it waters go up."

13. *Varahaḥ* : The word occurs with its forms<sup>316</sup> in eight places. In three places Sayana explains the word as '*megha*' (*varaham* I. 67.7; VIII.77.10 ; X.99.6 ). In other seven places he explains differently<sup>317</sup>. The word is also listed in the IV chapter (*Ni* 4.2.21) . Yaska in his *Nirukta* (5.4)<sup>318</sup> referring to four *Rks* of *RV* derives and explains the word differently. He states '*varahaḥ* means a cloud; it brings (*hr*)' 'the best means of livelihood.' The other meaning of *varahaḥ* (boar) is derived from the same root : he tears up the roots, or he tears up all the good roots. The Angirasas also are *Varahas*. Moreover the groups of atmospheric gods (i.e. maruts, according to Durga), are called *Varahavah* also.

14. *Sambarah* : Its other forms occur in twenty two places. In nineteen places the word is explained as *asura* (*sambara*). In two places (i.e. I.59.6, II.24.2) the word is interpreted as cloud. In IX. 61.2 the word is explained as '*satrupuraṇām svaminām*'. Yaska in his *Nirukta* (7.23) while explaining the *RK* I.59.6, interpretes the word *sambaram* as cloud (*sambaram megham*). The word *sambaram* is also listed in *udakanamani* (*Nigh.* 12. 8) and in *balanamani* (*Nigh.*

314 चरुम्, चरुणाम्.

315 चरुमृद्यो भवति । चरतेर्वा । सगुह्यन्त्यस्मादापः ।

316 वराहमृत्तगहैः वराहः ।

317 वराहः 9.97.7. वरं च तदहश्च वराहः । तस्मिन्नहिनि अभिषूयमाणत्वेन तद्वान् । अर्श आदित्वात् मत्वर्थो यो अच । तादृशः सोमः । यद्वा । कश्चन वराहः पदा पदेन भूमिं विक्रममाणः शब्दं करोति । 10.28.4. बलवन्तमपि सूकरम् । इत्यादयः ।

318 निरुक्तम् । वराहो मेघो भवति । वराहारः । अयमपीतरो वराह एतस्मादेव बृहति मूलानि । वरमूलं बृहतीति वा । अङ्गिरसोऽपि वराहा उच्यन्ते । अथाप्येते माध्यमिका देवगणा वराहव उच्यन्ते ।



- 2.9. 28) 15. *Rauhiṇaḥ*: Its form *ruhiṇam* occurs in two places (RV. I. 103.2; II. 12.12). Sayana explains it as *asura* by name *rauhiṇa*. The word is not used in the sense of 'cloud'.
16. *Raivataḥ*: Its two forms occur. *Raivatāsaḥ* occurs in V. 60.4 giving the sense *dhanavantah*. The other form *raivatya iva* occurs in X. 94.10. It is explained as *yatha revantah tejasa yuktabhavanti tadvat*. The word is not used in the sense of 'cloud'.
17. *Phaligaḥ*: Its form *phaligam* occurs in five places. In three places (i.e. I. 62.4; I. 121.10 and VIII. 32.25) Sayana explains it as cloud. In other two places he gives the meaning differently<sup>319</sup>.
18. *Uparaḥ*: The word is used with its forms in nineteen places. Out of these in eight places it is explained as cloud. In the remaining places it is explained as *'uparam'*. The word has been already explained in the *din-naman* (1.6.3).
19. *Upalaḥ*: The word does not occur in the *RV* independently. However, the compound *upala-prakasini* occurs in X. 112.3. Sayana explains it differently<sup>320</sup>. Yaska also explains in his *Nirukta* (6.5)<sup>321</sup>. The word is not used in the sense of 'cloud'.
20. *Camasaḥ*: The word in its forms<sup>322</sup> occurs in twentythree places. Sayana explains it as *'somapatra'* giving various interpretations<sup>323</sup>. Yaska derives the word (10.22) *camasaḥ* (cup) from the root *'cam'* i.e. they drink in it<sup>324</sup>. The word does not occur in the sense of cloud.
21. *Ahiḥ*: The word with its forms<sup>325</sup> occurs in eightyeight places. In forty

- 319 4.50.5 फलिगम् । फलिर्मेघः तेन गच्छतीति फलिगम् ।  
1.62.4. प्रतिफलं प्रतिबिम्बम् । तदस्मिन्नस्तीति फलि स्वच्छमुदकम् । तद्गच्छति ।  
आधारत्वेनेति फलिगः । यद्वा । व्रीह्यादि फलम् । तदस्मिन् सति भवतीति फलि वृष्टिजलम् ।  
तद्गच्छतीति फलिगः । फलिगो मेघः ।
- 320 उपलेषु वालुकासु (उलूखलसु) प्रक्षिणोति यवान् हिनस्ति इति ।
- 321 उपले प्रक्षिणोति उपलप्रक्षेपिणी वा ।
- 322 चमसम्, चमसा, चमसाः, चमसान्, चमसान्सइव, चमसे, चमसेषु ।
- 323 10.101.8. चमसः यज्ञारूपः भक्षसाधनश्चमस एव वा चमसपक्षे सामान्येनैकवचनम् ।  
1.20.6. चमसम् । सोमधारणक्षमं काष्ठपात्रविशेषम् ।  
10.17.8. प्रणीताप्रणयनम् । 68.8. चमन्ति भक्षयन्त्यत्रेति चमसः सोमपात्रम् । 1.54.9.  
चमसाः । चम्यन्ते भक्ष्यन्ते इति चमसाः सोमाः ।
- 324 चमसः कस्मात् । चमन्त्यस्मिन् इति ।
- 325 अहिःSइव, अहिSघ्रे, अहि Sघ्रे, अहीनाम् अहीनाम्, अहिSगन्यवः, अहि Sमायस्यः



three places the word is used as *vr̥tra*; and in twenty four places Sāyaṇa interpretes it as '*megha*'. In eight places Sāyaṇa gives alternative meaning i.e. *vr̥tra* or *megha* (I.32.8; II.11.2; X.11.9; I.187.6; II.11.5; 19.2; X.96.4; and II.13.5).

In fourteen places the form *ahi-bhūdhn̥yaḥ* occurs. Sāyaṇa explains it as the name of a god<sup>326</sup>. In other places the word is interpreted differently<sup>327</sup>. Yāska in his *Nirukta* (2.17)<sup>328</sup> states that 'The cloud (*ahi*) is so called on account of its motion, it moves in the atmosphere.' The other meaning of *ahi* i.e. a serpent, is derived from the same root also, or from 'a *han*, (to attack) with its preposition shortened; it attacks. The waters held back as cows by *panis* (merchants).' The word *ahi* is listed in *udakānāmāni* (Ni.1.12.31) and in V chapter (5.4.29).

The word *ahi* is listed in *gonamāni* (Ni.12.11.4) and *dyāvāprthivīnāmāni* (3.30.2) also.

22. *Abhram*: The word with its forms<sup>329</sup> occur in fifteen places. In fourteen places the word gives the meaning of *megha*. In one place (i.e. X.75.3) the word is explained as *antarikṣāt*. In X.20.4 Sāyaṇa explains it as *meghopalakṣitam antarikṣam vyāpnoti* and in X.77.1 he explains *abhra-pruṣaḥ na as meghat nirgacchanta udakabindava iva*. Yaska in his *Nirukta* (5.5) explains the word '*abhra*' as water in the cloud i.e. waters on the cloud (waters resting on the cloud)<sup>330</sup>.

23. *Valāhaka*: This word or the other reading *balahākah* also does not occur in any of the Vedas.

24. *Meghah*: The word *meghah* occurs once (I.181.8) in the RV. Sāyaṇa explains it as *sekta jaladah pradhanaviseso va* as already explained (while dealing with the words *parvata* and *giri*) Yāska (*Niru*.1.20) states that 'A cloud

अहिऽमायान्, अहिऽमायाः, अहिऽशुष्म, अहिऽहत्याय, अहिऽहत्ये, अहिऽहन्, अहिऽहनम्, अहिऽहा ।

326 2.31.6. अहिर्बुध्न्यः । बुध्नमन्तरिक्षम् । तत्र भवः अहितामा देवः 7.34.17. अन्तरिक्षे भवो बुध्नयः । अहिश्चासौ बुध्न्यश्चेति अहिर्बुध्नयो ऽग्निः ।

1.186.5. अहिः अन्तरिक्षगामी अहन्ता वा अहीनो वा अहन्यमानो वा एतन्नामको देवः ।

327 6.75.14. अहिः इव सर्प इव । 1.172.1. अहि भानवः अहीयमानप्रकाशाः । अहिम् 2.51.4. आसमन्तात् हन्तारम् ।

6.72.3. जगत आहन्तारम् । 5.33.5. अहि शुष्म अहिरयनात् सर्वतो व्याप्तः । इत्यादयः ।

328 अहिरयनात् इत्यन्तरिक्षे । अयमपीतरो अहिरेतस्मादेव । निर्हसितोपसर्गः । आहन्तीति निरुद्धा आपः पणिनेवगावः ।

329 अभ्रम्ऽइव, अभ्रस्य, अभ्राणिऽइव, अभ्रात्, अभ्रात्ऽइव, अभ्रे, अभ्रेण, अभ्रैः, अभ्रपृषः अभ्रवर्षीः ।

330 अभ्रा आ अपोऽभ्रे ध्यय इति । (अभ्रे आ अपोऽपोऽभ्रे अधीति)



is called mountain, as it is raised.'

25. *Dr̥tiḥ* : The word with its forms *dr̥tim* and *dr̥teh* *iva* occurs in nine places. Only in V.83.7 Sāyaṇa explains it as *megha* (i.e. *dr̥tivad udakadhārkam megham*). In other eight places the word is explained as a container of *soma*<sup>331</sup>.

26. *Odanaḥ* : The word in its form *odanam* occurs in three places. In only one place i.e. VIII.69.14 it is explained as *pāyasa* or *kṣīrapāka*. In VIII.77.6 Sāyaṇa does not comment, as it obviously means 'food.' Yāska explains *odana* as cloud, 'the giver of rain water'<sup>332</sup>.

27. *Vṛṣandhiḥ* : Its form *vṛṣandhim* occurs only in one place (i.e. IV.22.2). Sāyaṇa explains it as '*meghabhedanādvareṇa varṣam kurvantam (Indram)*'.

28. *Vṛtraḥ* : The word in its forms<sup>333</sup> and compounds occurs in three hundred and sixty six places. Almost in all places the word is interpreted as *asura* or *śatru* or *pāpa* or *āvaraka*. Only in twenty-one places the word is explained as *megha* (i.e. I.80.3; II.11.9; 14.2; III.30.8; 32.6; 33.6; IV.16.7; VIII.6.13; 76.3; 4; X.28.7; 113.8; 147.1; *vṛtraya* I.61.12; V.86.3; VIII.93.4; I.59.6; I.81.1; VIII.6.40; X.23.2; 50.2). Sāyaṇa interpretes the word as either *vṛṇotyākasam iti vṛtro meghaḥ* or *apāmavarkaḥ meghaḥ*. It is obvious that the cloud is personified as *vṛtrāsura*.

The word *vṛtrāṇi* occurs in forty nine places in the sense of *pāpāni* or *vṛtropalakṣitāni rakṣāṃsi*. The word *vṛtra* is used in thirteen places in the sense '*satrum*' or *pāpāni*.

Interpretations of the compounds words are as follows:

i) *Vṛtra - khādaḥ* occurs in two places (III.45.2 and 51.9) as an epithet of Indra. (*Vṛtram khādati hinasti iti vṛtra-khādaḥ*. *Vṛtra-khādām* occurs in X.65.10 with the same meaning.

ii) *Vṛtraghaṇaḥ* occurs with its form *vṛtraghne* in six places. Sāyaṇa explains it as 'killer of *vṛtra*'.

The feminine form *vṛtraghni* occurs in VI.61.7. Sāyaṇa explains it as *vṛtraṇām satrunam hantri (Saravati)*.

iii) The forms *vṛtra-turam*: *Vṛtra-tura* occur in six places in the sense of 'killer of enemies' (IV.42.8; VI.20.1; X.48.9; 99.1; VI.48.2; I.32.5). Sāyaṇa in

331 4.45.1. धृतिस्तुरीयः । रसद्रव्या धारः पदार्थश्चर्ममयो धृतिरित्युच्यते । 1.191.10. धृतिं ।  
चर्ममयं सुरापात्रमिव ।

9.1.8. धृतिसदृशांशुमेनं सोमम् । .... इत्यादयः ।

332 निरु.6.34.ओदनमुदकदानं मेघम् ।

333 वृत्रम्, वृत्रस्य, वृत्रा, वृत्राऽइव, वृत्राणाम्,  
वृत्राणि, वृत्रात्, वृत्राय, वृत्रे, वृत्रेण, वृत्रेषु।



I.32.5 explains with alternative meaning<sup>334</sup>.

iv) *Vṛtra-turye* occurs with its form *vṛtra-turyeṣu* in fourteen places. Sāyaṇa interpretes it as 'battle for killing *Vṛtrāsura* (*vṛtravaśdhārthe samgrāme*). It should be noted that the word is listed in *saṃgrāmanāmāni* (Ni.2.17.32).

v) *Vṛtra-putra*: Occurs once (i.e. I.32.9)<sup>335</sup>.

vi) *Vṛtra-hatye* and *vṛtya-hatyena* occurs in fourteen places in the sense of *vṛtrahanana*. But *vṛtra-hatyeṣu* occurs in five places. It is explained in all the places as '*saṃgrām*' in the locative.

vii) *Vṛtra-han* and its forms *vṛtra-han*: *vṛtra-hanam* occur at forty six places as an epithet to Indra, who killed *vṛtra* except in two places where Sāyaṇa explains differently<sup>336</sup>. The form *vṛtra-hana*, *vṛtra-hana* and *vṛtrahanau* occur in two, four and one place respectively as epithets to Indra and Agni.

viii) The forms *vṛtrahan-tamah*, *vṛtrahantama* are also used as epithets mainly of Indra and in one place each to Asvins, Agni and Soma as '*atiśayena pāpānam hanta*'.

ix) *Vṛtra-ha* occurs in forty seven places as an epithet of Indra. But in the *RKs* which occur in the IX *maṇḍala* (75.3; 28.3; 37.5; 89.7) the form is used as an epithet of Soma.

In three places Sāyaṇa explains the word *vṛtra* as *megha*<sup>337</sup>.

Yāska in his *Nirukta* (2.16)<sup>338</sup> deals in detail with the word *vṛtra*. He states: 'Who is *vṛtra*? It is a cloud' say the etymologists. He is a demon, son of *Tvastr*, say the legendarians. The phenomenon of rain is produced by the commingling of water (vapours) and lighting (*jyoti*). With reference to this there are figurative descriptions of battle. Indeed the descriptions of Vedic stanzas and the narration of the *Brāhmaṇās* depict him, no doubt, as a serpent. By expanding his body, he blocked the channels of the rivers.' *Vṛtra* is the master of panis (who blocked

334 "वृत्तु वर्तने" । अतिशयेन लोकानां आवरणं अन्धकाररूपम् । यद्वा । वृत्रैः आवरणैः सर्वान् शत्रून् तरति तं (वृत्रं असुरम्)

335 वृत्र पुत्रो यस्या मातुः सेयं माता वृत्र-पुत्रा ।

336 वृत्रसहन् 8.93.4. वृत्रस्य अपामावरकस्य मेघस्य हन्तः ।  
9.98.5. शत्रूणां सोम ।

337 1.81.1. वृत्रस्यावरकस्य वृष्टिनिरोधकस्य मेघस्यासुरस्य वा हन्ता । यद्वा । आवरकाणां शत्रूणां हन्ता । (इन्द्रः) 8.6.40. वृत्रस्य मेघस्यासुरस्य ।

10.23.2. वृत्राख्यस्यासुरस्य मेघस्य वा ।

338 तत्को वृत्रः मेघ इति नैरुक्ताः त्वाष्ट्रो असुर इत्यैतिहासिकाः । अपां च ज्योतिषश्च मिश्री भाव कर्मणो वर्ष जायते । तत्रोपमार्थेन युद्धवर्णा भवन्ति अहिवत्तु खलु मन्त्रवर्णा ब्राह्मणवादाश्च । विवृद्ध्या शरीरस्य स्रोतांसि निवारया ज्वकार । तस्मिन् हते प्रसस्यन्दिर आपः ।



the cows ).

The word *vr̥tram* is included in *dhananāmāni* (Ni. 10.27 ).

The form *vr̥treṣu* is explained as *śatruṣu dhanalābhavirodhiṣu* (I.7.5 ).

29. *Asuraḥ*: The word occurs with its forms and compounds<sup>339</sup> in seventy eight places. Only in two places it is interpreted as *megha*<sup>340</sup> In the rest of the places the word is used as an adjective (*balavān*) to various gods, mainly to Agni, Indra and *Varuṇa*. But the other form *asuraḥ* in VIII.96.6 and X. 124.5 and the form *asurebhyah* in VIII. 97.1 is interpreted as demons. The form *asuragha-naḥ* is explained as *asurāṇām hantaḥ* (he Indra). The other forms of the word are explained as mentioned below, with a few examples<sup>341</sup>.

Yāska in his *Nirukta* (3.8)<sup>342</sup> derives and explains the word. He states "Demons (*asuraḥ*) are so called because they delight in evil places, or they are expelled from places (*as* to throw) or else, the word *asuh* is a synonym of breath ; inhaled, it rests in the body i.e. endowed with it (*asurah*). It is known: he created the gods (*asuraḥ*) from good. (*Su*) that is the characteristic of gods, he created the demons (*asuraḥ*) from evil (9-54) that is the characteristic of demons (Laxman sarup, translation, *The Nighaṇṭu and the Nirukta*, P.42).

30. *Kosaḥ*: The word occurs with its forms in thirty nine places<sup>343</sup>. In nine places the word is interpreted as *megha* (*kosah* I.112.11; *kosam* V.53.6; 59.8; 83.8; VIII.72.8; IX. 12.6; 108.9; *kosah* I.87.2; *kośasaḥ* VII.101.4). In fifteen places the word had the sense '*droṇa-kalasa or pot* (used for storing *soma* juice)

339 असुरइव,असुर,असुरघ्नः,असुरघ्ने,असुरत्वम्,असुरत्वा,असुरम्,असुरस्य,असुरऽहा,असुरा,असुरा,

असुरा,असुराः,असुराः,असुरान्,असुराय,असुरे,असुरेभ्यः,असुरेषु,असुरैः।

340 8.20.17. असुरस्य, उदकानां क्षेपुर्मघस्य । 10.92.6. मेघस्य ।

341 1.35.7. असुरः । सर्वेषां प्राणदः । तथाचान्यत्र अम्नायते । " सर्वेषां भूतानां प्राणानादायोदेति" (तै.आ .1.14.1.) इति । 1.54.3. असुरःशत्रूणां निरसिता । यद्वा । असुः प्राणो बलं वा । रो मत्वर्थीयः । अथवा, असवः प्राणाः तेन च आपो लक्ष्यन्ते, "प्राणा वा आपः" ( तै.ब्रा .3.2.5.2.)इति श्रुतेः तान् राति ददातीति असुरः ।

8.30.3. बलवान् (अग्निः) 9.73.1. बलवान् सर्वेषां प्रीणनात् प्राणदाता वा । 74.7. प्राज्ञो बलवान् वा (सोमः)

10.74.2. असुरः इन्द्रस्य प्रेरकः । 10.132.4. असुर तमसः क्षेपक । यद्वा । असवः प्राणाः तान् ददाति मनुष्येभ्यः स्वोदयेन प्रयच्छतीत्यसुरः । हे मित्र । 6.53.7. असुरस्य देवेभ्योऽपि बलवतो रुद्रस्य । 58.6. अस्यति क्षिपति सर्वमित्यसुरः । कालात्मा संवत्सरः। 5.63.7. मेघानां निरसितुः पर्जन्यस्य ।

342 असुरा असुराताः । स्थानेष्वस्ताः। स्थानेभ्य इति वा । अपि वा सुरिति प्राणनाम । अस्तः शरीरे भवति । तेन तद्वन्तः । (तेनासुनाअसुरानसृजत्तदसुराणामसुरत्वम् )

343 कोशम्, कोशाः, कोशान्, कोशासः, कोशे, कोशेन ।



especially in the IX *maṇḍala*.

In other places Sāyaṇa explains it differently<sup>344</sup>.

Yāska (*Niru*. 5.26) states : "Kosā (pail) is derived from the root *kus* (to draw out), drawnout; the other meaning of *kosa* (treasure) is derived from the same root: it is accumulation of great collection<sup>345</sup>.

To summarise the above discussion, a tabular form is given below:

	Words	No. of times used in the RV.	Used in the sense assigned
1	Adriḥ	130	10
2	Grāva	21	—
3	Gotraḥ	17	12
4	Valaḥ	23	5
5	Asnaḥ	11	—
6	Puru-bhojah	6	—
7	Valisānaḥ	—	—
8	Asma	25	5
9	Parvataḥ	125	39
10	Giriḥ	47	13
11	Vrajaḥ	48	4
12	Caruḥ	5	1
13	Varāhaḥ	10	3
14	Sambaraḥ	22	2
15	Rauhiṇaḥ	2	—
16	Raivataḥ	2	—
17	Phaligaḥ	4	2
18	Uparaḥ	19	8
19	Upalaḥ	1	—
20	Camasaḥ	23	—
21	Ahiḥ	88	24
22	Abhram	15	14

344 3.32.15. कोशम् जलम् । यया जलसेक्ता जलपूर्णात् कोशात् धृतैः सकाशात् जलं पात्रान्तरे सिञ्चति तद्वत् ।

4.17.16. जलोद्वरणपात्रम् (जलेन पूरयितुं कूपोयथा पूरयितुं आच्यावयन्ति तद्वत्)

6.47.23. (दश संख्याकान् हिरण्यपूर्णान्) कोशान् ।

9.88.6. कोशासः दिविभवाः कोशाः आप इव । 8.22.9. कोशे आयुधादीनां

कोशस्थानेरमणशीलेरथे (वर्षणशीलघनौ अश्विनौ) 10.100.10. गोष्ठे दोहनस्थाने ।

345 कोशः कुष्णातेः । विकुषितो भवति । अयमपीतरः कोश एतस्मादेव । स चय आचितमात्रो महान् भवति ।



23	Valāhakah	—	—
24	Meghaḥ	1	1
25	Dr̥tīh	9	1
26	Odanah	3	1
27	Vṛsandhiḥ	1	—
28	Vṛtrah	366	21
29	Asurah	78	2
30	Kośāḥ	39	9

To conclude, two words (i.e. No. 7 and 23) are not used in the *RV.*, and eight words (No. 2,5,6,15,17,19,25 and 27) are not used in the sense assigned. Six words (No. 12,13,17,19,25 and 26) are used only in a few places in the *RV.*

So, out of thirty words listed, only fourteen words are used in considerable places.



## 11. VĀNNĀMĀNI

The following fifty seven words are the synonyms of *vāc* (speech)<sup>346</sup>.

1. *Slokaḥ* : The word occurs in twenty eight places with its forms<sup>347</sup>. In fifteen places the word is explained as *vāc* or *stutirūpa vāc*. In eight places the word is used as *stotra*. Of these, *slokaḥ* in VII. 97.3 and *ślokaṃ* in I.190.3 are interpreted as *stāvakaḥ mantraḥ* and *mantraviśeṣaṇam* respectively.

In the rest of the places the word is interpreted differently<sup>348</sup>. (In some places with alternative meanings). The word is also used as a prose formula (for sacrifice) in III.53.10.

Yāska (*Niru*.9.9)<sup>349</sup> derives the word *śloka* from the root *sr* (to break open).

2. *Dhārā* : The word occurs in one hundred and seven places with its forms<sup>350</sup>. Out of these in one hundred and three places it is used in the sense of 'flow' of soma, mainly in the IX *maṇḍala*, or in the sense of *udaka* (water) or ghee.

The form *dhārām* occurs in five places; in four places Sayana explains differently<sup>351</sup>. The word *dhara* does not have the assigned meaning (speech).

- 346 1.श्लोकः 2.धारा3.इच्छ 4.गौः 5.गौरी6.गान्धर्वी 7.गभीरा8.गम्भीरा9.मन्द्रा 10.मन्द्राजनी  
11.वाशी 12.वाणी 13.वाणीची 14.वाणः 15.पविः 16.भारती17.घमनिः 18.नाळीः  
19.मेना 20.मेळिः 21.सूर्य 22.सरस्वती23.निवित् 24.स्वाहा 25.वशुः 26.उपब्धिः  
27.मायुः 28.काकुत् 29.जिह्वा 30.घोषः 31.स्वर32.शब्दः 33.स्वनः 34.ऋक् 35.होत्रो  
36.गीः 37.गाथा 38.गणः 39.धेना 40.ग्राः 41.विपा 42.नना 43.कशा 44.घिषणा  
45.नौः 46.अक्षरम्47.मही 48.अदितिः 49.शची 50.वाक् 51.अनुष्टुप् 52.धेनुः 53.वल्गुः  
54.गल्दा 55.सर56.सुपर्णी 57.बेकुरा
- 347 श्लोकम्, श्लोकी, श्लोकऽयन्त्रासः ।
- 348 1.190.4. (बृहस्पते) श्लोकः स्तुत्यात्मिका कीर्तिः गर्जिता वाक् वा ।  
10.159.3. उपश्लोकनीयं यशः ।  
1.51.12. श्लोकं स्तोत्रलक्षणं वाचो यशो वा । "श्लोकं संघाते " । श्लोक्यते इतिश्लोकः।  
3.53.10. श्लोक्यते शस्यते अनेन इति श्लोकः शास्त्रम् ।  
4.53.3. प्रशस्तिम् ।
- 349 श्लोकः शृणोतेः ।
- 350 धारोःप्रारयाप्राराम्प्राराऽभिः ।
- 351 अयसो न धाराम् । यथा अयोमयस्य परश्वादेर्धारां प्रक्षेपु - कामस्तीक्ष्णीकरोति तद्वत्। 6.47.10.  
खड्गादेर्धारामिव सा यथा सूक्ष्मा ।  
8.73.9. अग्नेः धारां तस्यां मञ्जूषायाम् ।  
1.67.4. ऋतस्य धाराम् । सत्यस्य यज्ञस्य वा धारां धारयितम् ।



3. *Ilā*: This word has been already explained in *prthivināmāni* (*Nigh.1.1.1*). In two places of the word is interpreted as *vac* (III.7.5; V.36.5) out of sixty five places.

4. *Gauh*: This word also has been already explained in *prthivinamāni* (*Nigh.1.1.1*). The word is interpreted as speech in thirty three places out of seven hundred and ninety four places.

5. *Gauri*: The word occurs with its forms, in six places. The form *gauri-iti* and *gauriḥ* occur in only one place each (i.e. IX.12.3 and I.164.41). They are interpreted as *mādhyaṃikā vāc*. The forms *gauryaḥ* and *gauryam* are interpreted as *gauravāṇa-gavaḥ* and *gam* respectively (*gauryaḥ* I.84.10; *gauryam* IV.12.6; X.126.8)<sup>352</sup>.

The word *gauri-vitāḥ* occurs in V.29.11. Sayana explains *gauri-viti* as the name of a seer.

The word *gauri* is also listed in the V chapter of the *Nighantu* (5.5.28).

Yāska (*Niru.11.39*)<sup>353</sup> derives the word *gauri* from the root 'ruc', meaning to shine. The word *gaura*, which means white colour is derived from the same root, it is praiseworthy. It may be noted that Yaska does not state that the word belongs to the *vannamāni*.

6. *Gāndharvi*: Its form *gandharvim* occurs only once (*RV.V.80.6*). Sayana says that it belongs to the list of synonyms *vac*<sup>354</sup>.

7. *Gabhira*: The word and its form *gabhirah* occurs in six places (I.24.9; VII.32.6; II.27.3; VI.75.9; VIII.16.4; and X.108.4). They are used as adjectives (VII.32.6 *gabhirāṇi savanani* and X.108.4 *gambhira nadyah*) meaning 'serene or deep.' The word is not used in the sense of *vac*. It is also not used as adjective to *vāc*.

It may be noted that the other forms of the word which are mentioned below are listed in the other sections of the *Nighantu*.

Form	Reference	Synonym	No. of places used
i) <i>Gabhiram</i>	1.12.61	Udakanāmāni	9
ii) <i>Gabhirah</i>	3.3.18	Mahannāmāni	3
iii) <i>Gabhire</i>	3.30.13	Dyāvāprthivināmāni	5

These forms also are not used in the sense of *vac*.

8. *Gambhira*: Its form *gambhiraya* occurs in one place (VI.18.10) in the

352 गौरीऽइति, गौरीः, गौर्यम्, गौरिऽवीतेः ।

गौर्यचित् गौरीं गामपि ऋ. 4.12.6.

ऋ. 10.126.8. गौर्यं चित् । गौरीं गौरवर्णा सोमक्रयणीं गाम् ।

"षिद्गौरादिभ्यश्च" (पा.सू. 4.1.41.) इति डीष् ।

"अभिपूर्वः" (पा.सू. 6.1.107.) इत्यत्र "वा.सु 6.1.106)

इत्यनुवर्तनात्पूर्वरूपस्यपूर्वसर्वणदीर्घस्य चाभावे यणं ।

353 गौरी रोचतेः । ज्वलति कर्मणः । अयमयपीतरो गौरो

वर्ण एतस्मादेव । प्रशस्यो भवति ।

354 गान्धर्वीम् 10.80.6. अग्निगान्धर्वीम् । वाङ् नामैतत् । वाचं शृणोति । यज्ञस्य गान्धर्वीम् ।



RV<sup>355</sup>. It is used as an adjective.

The form *gambhire* is listed in *dyāvāprthivināmāni* (Nigh.3.30.14). But the word occurs only once (RV.VI.24.8) and *ayana* interpretes it as *agadhe* (*sthane*) in locative singular. This shows that the inclusion of *gambhire* as a synonym of *dyāvāprthivi* is not evidenced. The mistake was probably due to the fact that the form is similar to *gabhire*.

9. *Mandra*: The word with its forms<sup>356</sup> occurs in fifteen places. Out of these in RV. VIII.100.10 the word is interpreted as: *madayitri madhyamikā vac*. In three places the word is explained as *stuti*. In five places Sayana gives alternative meanings and in rest of the places the word is interpreted as *madakara*<sup>357</sup>. But the words *mandra-jihva* and *mandra-jihvam* are explained *modamāna vac* and *madaka vacam* respectively (RV.VI.71.4; I.190.1). The word *mandra-jihvam* is explained as *devanam madanajvālau* (RV.I.142.8).

Yāska in his *Nirukta* (11.28; 29) interpretes the word *mandra* as *madana* (i.e. *mandra madana*). The word *mandra* derived from the root *mad* (to delight) is essentially an adjective (delightful). It is used as a substantive.

10. *Mandrājani*: This occurs only once in the *R̥gveda*<sup>358</sup>. The word is not interpreted as *vac* by Sāyana.

11. *Vāsi*: Its forms<sup>359</sup> are used in ten places. In four places the word is interpreted in the sense of *vac* (VIII.12.12; VIII.19.23; I.87.6, and X.20.6). In four places it is explained as sound<sup>360</sup> (*śabda*). In three places the word is explained as *āyudha* (weapon VIII.29.3; sound or weapon V.57.2; V.53.4). In two places the word is interpreted as *patra* (X.53.10; 101.10).

The word is also listed in the IV chapter of the *Nighaṇṭu* (4.1.44).

Yāska derives the word *vasi* and explains in his *Nirukta* (4.16; 19). He states "vāsi is a synonyms of speech, so called<sup>361</sup> because it is spoken."

355 गम्भीरया शत्रुभिरघर्षणीयया इन्द्रः ।

356 मन्द्रा, मन्द्रया, मन्द्राम्, मन्द्राभिः, मन्द्रऽभिः, मन्द्रैः, मन्द्र जिह्वः, मन्द्रऽजिह्वम्, मन्द्रऽजिह्वा ।

357 6.16.2. मन्द्राभिः मदकराभिः स्तुत्याभिः वा ।

358 4.69.2. मदकरस्य रसस्य प्रेरयित्री सोमधारा । (मन्द्राजनी )

359 वाशीऽइव, वाशीः, वाशीभिः, वाशीम्वाशीऽमन्तः, वाशीऽमन्तम्, वाशीषु ।

360 1.37.2. वाश्यः शब्द विशेषाः परकीयसेनाभीति हेतवः ।

"वाशी वाणी" (नि.1.11.11.) इति वाङ् नामासु पठितत्वात् ।

8.10.23. वाशीम् । वाचं शब्दं । वाङ् नामैतत् । यद्वा । वाश्नशीलां शब्दकारिणीं ज्वालामुद्भरते ।

8.29.3. शब्दयत्याक्रन्दयति शत्रून् नयेति । वशी तक्षणसाधनं कुठारः ।

1.88.3. वाशीः शत्रूणां भयोत्पादनेन आक्रोशशब्दकरणं वाशः ।

361 वाशीति वाङ्नाम वाश्यत इति सत्याः । (निरू.4.16.)



Yaska gives the meaning 'with the songs of praise' to the form *vasibhiḥ* in X.101.10. But as mentioned above, Sayana interpretes it as *patreṇa*.

12. *Vani*: The word and its forms<sup>362</sup> occurs in twenty-two places. In eighteen places the word is explained as *vac* or *stuti*. In three places it is interpreted as *nadi* or *apah*. A few examples are given below<sup>363</sup>.

Yaska (*Niru*.6.2) explains *pravaṇvaniḥ* as *apo va vahanatvaco va vadanat*.

13. *Vaṇici*: It occurs only once in *RV*.V.75.4. Sayana interpretes it as *vāgrupa stutiḥ*.

14. *Vaṇah*: The word occurs with its forms, *vaṇam* and *vanasya* in six places. In two places (*VI*.24.9, *X*.32.4) it is interpreted as *vacana* or *stutisabda*. In other three places so *vadya* and *banā*<sup>364</sup>.

15. *Paviḥ*: The word occurs also in the second and fourth chapters of the *Nighaṇṭu* i.e. *vajranāmani* (2.10.5) and *padāni* (4.2.25).

The word with its forms<sup>365</sup> occurs in thirteen places. In five places the word is explained by Sayana as *rathanemi* or *cakra*. He quotes Yaska (*Niru* 5.5) (*V*.62.2; *I*.139.3; 180; *I*.64.11; *VII*.69.1). The word is interpreted as *vajra* in five places (*I*.34.2; 180.1; *I*.168.8; 180.2; *I*.166.10). The word is explained as *sabda* in only one place by Sayana quoting *Nighaṇṭu*, as it belongs to *vānnāma*. The word is also used in some other senses in three places<sup>366</sup>. Sayana explains it in the two *Rks*. *I*.180.1 and *VII*.69.1 with alternative meanings.<sup>367</sup>

It may be noted that the forms *pava* and *pavaya* occur in one place each. Sayana interpretes them as *pāyamāṇayā dhārayā* and *pūyamāṇayā dhārayā* respectively (*IX*.97.53 & 53). Yaska interpretes the word *pavi* as a javelin because it tears the body open. '*Pavi-ram*' means a pointed weapon (*Nirukta*

362 वाणीः, वाणीऽइति, वाणीऽइव, वाणीऽभिः, वाणीम्, वाणीषु ।

363 1.7.1. वाग्भिर्जूरूपाभिः । 1.164.24. वाग्धिष्ठितानि सप्तछन्दांसि । 5.86.1. वाणी इव प्रतिवादि-वाक्यानीव । 2.11.8. माध्यमिकां वाचम् । 3.1.6. वाणीः नद्यः ।

3.7.1. वननीया नदीः । 30.10. वाणीः वननीयाः धमन्ती शब्दामयानाः ताः अपः ।

364 8.20.8. वाणः मरूद्धीणा । 9.97.8. वाणं वाद्यविशेषम् ।

1.85.10. वाणम् शतसंख्याकतन्त्रीभिर्युक्तं वीणाविशेषम् । अणरण वण शब्दार्थाः ।

9.50.1. विसृष्टस्य वाणस्य नालस्य वा वादित्र विशेषस्य ।

365 पवयः, पविऽभिः, पविम्, पविषु पतिभ्यः ।

366 6.54.3. पविः धारा (चक्रस्यधारा)

5.31.5. पवयः पवमाना गच्छन्तः (मरूताः)

10.27.6. पवयः अन्यायुधानि ।

367 1.180.1. वृजा रथनेमयो वा । 7.69.1. रथनेमिभिः मधुपात्रैः वा ।



12.30)<sup>368</sup>.

16. *Bharati*: The word with its forms<sup>369</sup>, occurs in twelve places. Sāyaṇa explains them as *bharatasya ādityasya sambandhini patni* or *vāc* or *rasmi* or *dīpti* in nine places (I.142.9; II.1.11; III.4.8; VII.2.8; X.110.8; III.4.8; *bharatibhih* VII.2.8; I.22.10; 188.8). In one place (IX.5.8) the word is used as an adjective to goddess *sarasvati* and in III.62.3 the word is directly interpreted as *Sarasvatī*. In II.3.8, Sāyaṇa states '*etannāmikā devī*.' *Bhārati* occurs with the other goddess *Ila* and *Sarasvatī*. Yāska (*Niru*.8.13)<sup>370</sup> explains the word thus: 'the sun is called *bhārata*; its light therefore is called *bhārati*.' Sāyaṇa quotes Yāska in his commentary on *RV*.in I.22.10.

17. *Dhamaniḥ*: Its form *dhamanim* occurs only once in II.11.8. Sayana explains it as *sabdam kurvanam tam vacam*.

18. *Nālīḥ*: The word occurs only once in X.135.7. Sayana explains it as "*vadyaviseṣo veṇuḥ yadvā nālī-iti vannāma iyaṃ stutirupa vāgasya prīṇanāya dharmyate uccāryate*."

19. *Menā*: The word occurs with its forms<sup>371</sup> in six places. (I.51.13; II.121.2; X.111.3; I.62.7; 95.6; II.39.2). Sāyaṇa explains it as *strinama*<sup>372</sup> quoting Yāska. Yāska in his *Nirukta* (3.21) states *menah* and *gnah* are synonyms of women<sup>373</sup>. *Menāḥ* (women) are so called because men honour them (*manayanti*). The word is also listed in the section *uttarāṇi namāni* of the *Nighaṇṭu* (3.29.17).

20. *Meliḥ* : Its form *meḷim* occurs in two places (III.26.9 and IV.7.11)<sup>374</sup>. Sāyaṇa explains them as *vaktāram* and *balam* respectively.

21. *Sūrya* : The word with its forms<sup>375</sup> occurs in twentyfour places. Nowhere it is explained as *vac* by Sāyaṇa. The word is interpreted in ten places in the sense of the bride of *Aśvins* (i.e. V.35.5; X.85.9; IV.43.6; VI.63.6; X.85.8; 13, 14, 15; VI.58.4; VIII.22.1). In other places Sāyaṇa interpretes alternatively

368 पविः शल्योभवति । यद्विपुनाति कायम् । तद्वत् पविस्मायुधम् तद्वानिन्द्रः पवीरवान् । (निरु. 12. 30.)

369 भारतीऽभिः, भारतीम्, भारति ।

370 भरत आदित्यःतस्य भाः ।

371 मेनाम्, मेनेऽइति, मेनेऽइवेति, मेनेऽइव.

372 1.51.13.मेना नाम कन्यका । मेनेति स्त्रीनाम । "मेना ग्राः" (निरु.3.21.) इति पाठात् "मन् ज्ञाने । मन्यते गृहकृत्यं जानाति इति मेना ।

373 मेना ग्रा इति स्त्रीणाम् । मेना मानयन्त्येनाः (निरु.3.21.)

374 3.26.9.मेळिम् । मेलकं नाना शाखागतानां वाक्यानां एकस्मिन् अर्थे सकलयुयं वक्तारम् । 4.7.11. बलम् ।

375 सूर्या, सूर्याम्, सूर्यायाः सूर्यायि, सूर्याः, सूर्याऽइव.



i.e. wife or daughter of savitr. A few examples are given below<sup>376</sup>. Yāska in his *Nirukta*(12.7)<sup>377</sup> states 'surya is the wife of the sun. This very dawn, *usas* after the expiry of a good deal of time ( becomes *Sūrya*).

22. *Sarasvatī* : The word is also listed in the V chapter of the *Nighaṇṭu* (5.58); and the form *Sarasvatyaḥ* is listed in *nadināmāni* (1.13.31). But it is not used in the *Ṛgveda*. The word with its forms<sup>378</sup> occurs in seventy one places.

The word is explained as *vāc* or *vagdevī* even in vocative in forty nine places. In twenty four places the word is interpreted as river or river goddess even in vocative. The word is also interpred as *madhyamika vāc* in five places (I.142.9; II.1.11; III.4.8; 43.11; 17.7 ). Sayana gives explanation with alternative meaning also. A few examples are given below<sup>379</sup>. While explaining the *vānnāmāni*, Yāska states, " With reference to *vac* the word *sarsvati* is used both in the sense of a river and of a deity in Vedic passages. We shall explain the Vedic passages where it is used in the sense of a deity later, (*Niru*. II.26 ) and how those, where it is used in the sense of a river<sup>380</sup>." And he quotes the *RK*. VI.61.2. But Durga explains this *ṚK*. (i.e. VI. 61.2) as addressed to *sarasvati* the deity; *sarasvati* is the atmospheric speech etc.

Yāska in his *Nirukta* (9.26)<sup>381</sup> commenting on the *RK*.X.75.5 (*imam me gange*) states 'The word *saras* is a synonym of water; it is derived from the root *sr* (to flow). *Sarasvatī* is rich in water. And in *Niru*.11.27, while interpreting the

376 8.3.16.सूर्याः इव । यथा सूर्यरश्मयः सर्वं जगद्व्याप्नुवन्ति तद्वत् । 10.85.9.सूर्यम् वधूकामाय सोमाय सविता तत्पिता अददात् । 6.58.4. सूर्यायै सूर्यस्य पत्न्यै यद्वा सवित्र्यै सूर्याख्यायै अश्विनेर्वरणाय । 1.167. सूर्या इव सूर्य पत्नीव । यद्वा । सूर्यस्य दुहिता अश्विनो रथमिव सा यथा आरोहति तद्वत् ।

377 सूर्या सूर्यस्य पत्नी । एषा एव अभिसृष्टकालतमा ।

378 सरस्वती, सरस्वति, सरस्वति, सरस्वत्याम्, सरस्वतीम्, सरस्वतीऽवतोः ।

379 1.3.10.सरस्वती । देवी (वाग्देवता) "श्रयेनः सोमः" इत्यादिषु पञ्चत्रिंशत्संख्याकेषु देवता विशेष वाचिषु पदेषु "सरमा सरस्वती" (निघ.5.5.18) इति पठितम् (नि.1.26)

1.3.12.द्विविधा सरस्वती विग्रहवद्देवता नदीरूपा च । तत्र पूर्वाभ्यां ऋभ्यां विग्रहवती प्रतिपादिता । अनया तु नदीरूपा प्रतिपाद्यते तादृशि सरस्वती ।

1.142.9.सर इत्युदकनाम । तद्वती सरितादिरूपा माध्यमिका च वाक् ।

2.1.11.सरणवान् वायुः । 3.54.13. गद्यपद्यरूपेण प्रसरणं अस्या अस्तीति सरस्वती ।

वाग्देवता । 5.5.8. सर उदकम् । तस्मात् सरस्वान् वायुः तस्य स्त्री सरस्वती । 1.188.8.

सरस्वति सरः वागुदकंवा । तद्वत्यन्तरिक्ष देवता ।

380 सरस्वतीत्येतस्य नदीवद्देववद्देवतावच्च निगमा भवन्ति । तद् यद्देवतावद् उपरिष्ठात्तद्व्याख्यास्यामः । अथैतन्नदीवत् ।

381 सर इत्युदकनाम । सतैः । तद्वती । सरस्वती ।



*RK. RV.1.3.10* he states "This is applied to the objects of speech; speech is therefore regarded as belonging to the sphere of the atmosphere<sup>382</sup>."

23. *Nivīt* : Its forms occur in six places (*Nividaḥ* II.36.6; IV.18.7; VI.67.10; *Nivida* I. 175.6; 176. 6 repeated *nivida* I. 89.3 and 96.2). Sayana explains them as *vāc* or *stuti* in the form of *nivīd*<sup>383</sup> (liturgy).

24. *Svāha* : The word occurs in nineteen places. Sayana explains it as a term which is used while offering oblation in to the fire. It is also a synonym of *vak*. He states " She is the wife of Agni." A few examples are given below<sup>384</sup>. The word is used in the sense of *vac*. In two places (I.13.12 and VIII.8.5 ) the compound forms *svaha-kṛtam*, *kṛtani*, and *kṛtasya* occur in the sense of oblation, which is offered.

Yāska in his *Nirukta*(8.20)<sup>385</sup> interpretes the word *svāhākṛtayaḥ*. He states " Consecrations are so called because the word *svāha* is uttered in them. Or speech herself said 'well ho.', or it addresses itself, or one offers oblation consecrated. With (*svaha*) 'hail'."

25. *Vagnuḥ* : The word occurs with its other forms<sup>386</sup> in seven places. Sayana explains it as *vac*, *sabda* or *stuti* or *abhisava sabda*. A few examples are given below<sup>387</sup>.

26. *Upabdiḥ* : The word occurs in seven places with its forms (i.e. *upabdiḥ* X.94.4; 13 and *upabdiḥ* VII. 104. 17). In three places the word is interpreted as *vac*, *sabda* (I.74.7; 169.7; IX.88.5) and in three places it is explained as *sabda* of *abhiṣavagrāvan*. Examples are given below<sup>388</sup>.

382 वाग्येषु विधीयते । तस्मान्माध्यमिकां वाचं मन्यन्ते ।

383 2.36.6. निऽविदः वाङ् नामैतत् । शस्त्रलक्षणा वाचः ।

4.18.7.मरुत्वतीयशस्त्रे प्रयुज्यमानानि "मरुस्तोत्रो मरुद्गण " इत्यादीनि इन्द्रस्तुति प्रतिपादकानि कानिचित् पदानि " निविद् " शब्देनोच्यन्ते ।

1.89.3.निऽविदो । वेदात्मिकया वाचा निविदिति वाङ् नाम । यद्वा । निविदा "विश्वेदेवाः सोमस्य मत्सन्" इत्यादिकस्य वैश्व देव्या निविदा (आह्वयामः)

384 1.13.12. स्वाहाशब्दो हविष्प्रदानवाची सन् एतन्नामकमग्नि विशेषं लक्ष्यते ।

8.8.5.स्वाहाकृतौ स्वाहाकारेण सम्यगिष्टौ सन्तौ । यद्वा । स्वाहेति वाङ् नाम ।

स्तुतिरूपया वाचा स्तुतौ । 8.63.5. स्वाहावरस्य स्वाहादेव्याः पतेरग्रेः ।

385 स्वाहेत्येतत्सु आहेति वा । स्वा वागाहेति वा । स्वं प्राहेति वा । स्वाहुतं हविर्जुहोतीतिवा ।

386 वयुनां, वयुम्, वयून्

387 9.97.13. वयुः वाङ् नामैतत् । तस्य वाक् शब्दः ।

1.84.3. वयुनो । वचनीयेनाभिषवशब्देन ।

9.3.4. वयून् स्तुतिकारिणो जनान् ।

388 1. 74.7.उपब्दिः श्रवणार्हः शब्दः ।



27. *Mayuh* : The word occurs with its form *mayum* in four places only. In all the places it is interpreted as the lowing of cows. But in X.95.3. the word is explained as *simhanāda* (VII.103.2; *mayum* I.164.28, 29, X.95.3)<sup>389</sup>.

28. *Kakut*. The word occurs in three places with its two forms. *Kakut* is interpreted as *jihvā* (tongue) in VI.41.2; it is in the form *kakudah* (I.8.7 as '*mukhasambadhinya*') and the other form *kakudam* (VIII.69.12) as *tālum*, *samudrākhyam*).

The word is interpreted by Yaska in his *Nirukta*. He states "palate is called *kakudam*. *Kokuva* signifies tongue, that tongue is placed under it. Tongue is called *kokuva* because, being noisy (*kokuyamana*) it utters sounds, (or it may be derived from the root *kokuya* meaning, to make a sound)<sup>390</sup>.

29. *Jihvā*: The word occurs in forty nine places with its forms<sup>391</sup>. Only in three places the word is interpreted as *vāc* (I.87.5; VI.67.8; 37.12). The word is explained in twenty nine places in the sense of *jvālā* and in thirteen places in the sense of tongue. It may be noted that agni *jvālā* is figuratively called *jihvā* in many places. A few examples are given below<sup>392</sup>. In his *Nirukta* (5.26) Yāska interpretes the word. He states "The tongue (*jihva*) is so called because it calls out again and again (*jihva johuva*)."

30. *Ghoṣaḥ*: The word occurs with its forms<sup>393</sup> in twenty four places. In five places the word is explained as *stuti* or *stotra* (III.31.10; VII.23.2; VIII.63.7; VI.38.2; I.181.5). The word is generally used in the sense of *śabda* in twenty three places<sup>394</sup>. The forms *ghoṣā*, *ghoṣaiva* and *ghoṣāyai* appear in X.40.5; I.122.5 and I.117.7 respectively. They are interpreted as the name of a *brahmavādinī*.

1.169.7. उपगुर्वीदं समीपे गम्यते ज्ञायते उपपद्यते इति वा उपबिर्वाक् ।

6. 104. 17. उपब्रैः अभिषव शब्दैः ।

389 10.95.3. मायुम् मीयते प्रक्षिप्यत इति मायुः शब्दः । सिंहनादम् ।

390 निरुक्त 5.26. काकुदं ताल्लित्यायक्षते । जिह्वा कोकुवा । सा अस्मिन्धीयते । जिह्वा कोकुवा ।

कोकूयमाना वर्णान् नुदति इति वा । ( कोकूयतेर्वा स्याच्छब्द कर्मणः )

391 जिह्वाः, जिह्वाभिः, जिह्वाम्, जिह्वायाः, जिह्वया ।

392 9. 75.2. जिह्वा । सुख्यत्वेन जिह्वास्थानीयः सोमः ।

3.20.2. जिह्वाः । "लिहु आस्वादने" । लिहन्त्याभी रसानिति । तिस्रः गार्हपत्याद्याः जिह्वाः ।

10.53.3. जिह्वाम् ( अग्निर्हि यज्ञस्य जिह्वा । 1.87.5. जिह्वा स्तुतिरूपा वाक् ।

393 घोषम्, घोषः, घोषयः, घोषान्, घोषि, घोषे घोषेण, घोषैः ।

394 3.31.10. घोष । हर्षादुत्पन्नो महाध्वनिः स्तुतिजातः वा ।

7.83.3. सैनिकानां शब्दः । 5.54.12. भयजनकं शब्दम् । घोषम् ।

10.94.1. अभिषवशब्दम् । 10.123.4. गर्जितलक्षणं मेघस्थं शब्दम् ।



31. *Svarah*: The word occurs in the form *svar* .*ṇa*. However, the form *svara* is used as verb in three places and *svaravah* as *svarumantaḥ* in four places. *Svare* is used as *śabda karmā svarau as pasvanjanakale*.

But the form *svareṇa* occurs in I.62.221; *Sāyaṇa* explains it as *udātta* or *mandra* sound. The word is used as an adjective to *stubḥ* (*stotra*)<sup>395</sup>.

32. *Sabdaḥ*: The word does not occur in the *Ṛgveda*. The form *sabdāya* occurs in *Ma* 30.19 and *Ka*.34.4.1 *samhitas*.

33. *Svanah*: The word with its forms<sup>396</sup> occurs in twelve places. *Sāyaṇa* explains it as sound (*sabda*)<sup>397</sup>.

34. *ṚK*: Its form *ṛkbhiḥ* occurs in II.35.12. *Sāyaṇa* interpretes it as *mantraiḥ*.

It may be noted that *Rkkah* (X.36.5), *rkkata* (IV.40.5), *ṛkkabhiḥ* (I.87.6), *rkkā* (VII.37.4) etc., occur in the *Ṛgveda*. They are interpreted as *mantra* or *stotra* chanted by sages.

35. *Hotra*: The word is listed also in *yajnanāmāni* (*Nigh*.3.17.8). The word occurs with its forms<sup>398</sup> in fortytwo places. Out of these in fourteen places the word is interpreted as *vāc* or *stuti*. The form *hotrāya* is interpreted as *yajnāya* and *hotrārtham* (VI.11.1; X.98.7). In other places the word is used in the sense *hotṛka* or *hotṛkarma*. *Yaska* interpretes *hotram* as *rsim*.

In III.62.3 and I.18.8 *Sāyaṇa* gives alternative meanings. A few examples are given below<sup>399</sup>.

36. *Gīḥ*: The word and its forms<sup>400</sup> occur in three hundred and eighty three places. In all the places it is used in the sense of *vāc*. It is mainly interpreted as *stuti* or *stotra*. In some places *Sāyaṇa* interpretes the *ṚKs* with derivations. They

395 उदात्तादि श्रव्यस्वरोपेतेन । यद्वा । मन्द्रमध्यमादि स्वरेण स्तुभा स्तोत्रण ।

396 स्वनाः, स्वने, स्वनान्, स्वनि.

397 5.87.5.स्वनः (मरुतां) वेगजनितः शब्दः ।

9.50.1. (समुद्रस्य तरङ्ग) ध्वनिः ।

5.60.3. स्वने भयंकरशब्दे ।

स्वनि 6.46.14. आक्रोशे (अश्वानाम्)

398 होत्रा, होत्राणि, होत्रात्, होत्राभिः, होत्राम्, होत्राय, होत्रे, होत्रया, होत्रम् ।

399 1.18.8 होत्रा । हूयमाना देवता तुष्टासती यजमानं प्रख्यापयितुं ( देवेषु गच्छति) यक्षा । होत्रा अस्मदीया स्तुतिरूपा वाक् । देवान् परितोषयितुं देवेषु गच्छति ।

3.62.3. हूयन्ते अस्यां हवीषि इति । यद्वा । हूयते तत्र प्राणा इति होत्रा वाक् । तथा च श्रुतिः - वाचि ह प्राणं जुहुमः प्राणो वा वाचम् इति । यद्वा । होत्रोति यज्ञनाम । हूयते अत्र हिविरिति । यज्ञश्चवागुच्यते । वाचं यच्छन्ति वाग्वै यज्ञः (ऐ . ब्रा . 5.24) इति ब्राह्मणम् । 10.64.15.

होत्रा वाङ्नामैतत् । आहूयन्ते अनया देवा इति ।

400 गीःऽभिः, गिरं, गिरम्, गिरा, गिरे, गीर्षु



are given below<sup>401</sup>. Yāska derives the word *giraḥ* (songs) from the root *gr* (to speak). (*Niru*.1.10).

37. *Gāthā*: Its forms<sup>402</sup> occur in twelve places. Everywhere it is interpreted in the sense of *vac* or *stuti* or *stotra*. A few examples are given below<sup>403</sup>.

38. *Gaṇaḥ*: The word and its forms<sup>404</sup> occur in forty two places. Mainly the word is interpreted as *marut-gana*. In some places the word is used to mean *devagana* or *sangha* (V.44.12); *manusyagana* or *janasangha* (VI.56.5; IX.32.3). This word is explained even as '*satrusangha*' (VI.40.1; X.103.3). In V.112.9 the form *ganesu* is interpreted as *stotr-ganesu*. The compounds *gana-patim* and *gana-pate* occur in two places each (II.23.1 and 112.9). The word is interpreted as the leader of the group of gods. The word is not used in the sense of *vāc*.

Yāska (*Niru*.6.36) states that '*gana* and *guna* are so called because they count group and quality (*gano ganānāt gunasca*).

39. *Dhena*: The word and its forms<sup>405</sup> occur in fifteen places. In nine places it is interpreted as *vac* or *stuti* (I.2.3; X.104.10; I.141.1; III.1.9; VII.94.4; VIII.32.22; X.43.6; 104.3; I.55.4). In two places the word is interpreted as *nadi* (IV.58.6; VII.21.3) and in V.62.2, Sāyaṇa interpretes it as *lokānaam prīṇayitrī dyūtiḥ*. In III.343 *dhenah* is explained as cows. Yāska (*Niru*.6.17) derives the word *dhena* (milk beverage) while explaining the *RK.RV*.I.101.10 form the root *dha* (to put). *Dhena-iti* is explained by Sāyaṇa differently<sup>406</sup>.

40. *Gnāḥ*: The word occurs also in *uttarāṇi nāmāni* (3.29.18) of the

401 7.73.1.गीः । गरिता स्तोता वसिष्ठः । (स्तौति)

1.37.10.गिरवः सूनवः । वाच उत्पादकाः मरुतः । वायवो हि तालवोष्टादिषु संचरन्तो वाचमुत्पादयन्ति ।

1.61.4.शस्त्रसंबन्धिनीः केवला ऋचश्च ।

1.178.3.स्तुतिरूपाणि वचांसि स्तोतुन् वा ।

2.35.1.गृणातीति गीः स्तोता तस्य ।

7.39.5.गरणीयान् स्तुत्यान् दैवान् अस्मदीयं यज्ञं प्रति आह्वयन्ति ।

45.4.गृणन्ति स्तुवन्तीति गिरः स्तोत्रयः प्रजाः । यद्वा । शमाः स्तुतिरूपा वाचः ।

8.69.14. माध्यमिकया वाचा स्तुतिलक्षणया ।

402 गाथया, गाथाभिः, गाथिनः गाथान्यः, गाथान्यम् गाथाम्, गाथऽपतिम्, गाथऽश्रवसम् ।

403 10.85.6. गाथया । "गाथा गीयते" इत्यादि ब्राह्मणोक्ता गाथा ।

1.7.1.गाथिनः गीयमान सामयुक्ता उद्गातारः । गाथा एषां सन्तीति गाथिनः ।

1.43.4.गाथपतिम् । स्तुतिपालकम् । गाथा इति वाङ् नाम ।

404 गणम् गणाः, गणानाम्, गणाय, गणे, गणेन, गणेषु, गणैः, गणऽपतिम् गणऽपते, गणम्ऽगणम्, गण्या ।

405 धेनां, धेनाभिः, धेनाम्

406 1.101.10. धेने इति पानसाधनभूतौ जिह्वोपजिह्विके ।



*Nighantū.*

The word with its forms<sup>407</sup> occurs in twenty places. The word is explained by Sāyaṇa in eighteen places in the sense of *devapatnī*, and he quotes Yaska. In V.43.13 the word is explained as *gantriḥ jvalāḥ* and in II.1.5 the word is interpreted as *ya stutivacaḥ santi tāḥ* (the *RK* is attributed to Agni).

Yāska in his *Nirukta* (3.21) states *mena* and *gnaḥ* are synonyms of women<sup>408</sup>. *Gnaḥ* are so called because men go to them (*gacchanti*).

41. *Vipā*: The word *vipaḥ* is listed in *aṅgulināmāni* (*Nigh*.2.5.9) and the word *vipaḥ* is listed in *medhāvinamāni* (3.15.14). The word *Vipa* occurs in five places<sup>409</sup>. (V.68.1; IX.3.2; 22.3; 65.12; X.99.6). In three places *vipa* is interpreted as *aṅgulināmāni* (IX.3.2; 65.12; X.99.6). In three places the form *vipam* is interpreted as *vipraṇām medhavinam*. The word is not used in the sense of *vāc* anywhere.

42. *Nanā*: The word occurs only in *RV*.IX.112.3. Sāyaṇa interpretes it as mother or daughter<sup>410</sup>. Yaska in his *Nirukta* (6.5) derives the word *nanā* from the root *nam* meaning either mother or daughter. The word *nana* does not have the sense 'vac.'

43. *Kasā*: The word with its forms<sup>411</sup> occurs in ten places. In three places the word is used in the sense of *vac*. (I.22.3; I.157.4; 168.4). In VIII.25.24 the form *kasabantā* is interpreted as *kasavantau* the immediate word is *viprā* (*viprau*). So here also the word can be explained in the sense of *vac*. In five places (I.22.2; VIII.33.11; I.37.3; I.162.17; V.88.3) the word is interpreted as *asvatāḍini* (whip). The form *kasāvali* in VIII.68.18 is explained as '*dṛpta-vaḍavā*'. In I.22.3 Sāyaṇa gives alternative meaning with explanation<sup>412</sup>. The word *kaśaḥ* is listed

5.30.9. प्रीणयित्रीयौ सुरूपे । (स्त्रियौ)

407 ग्रामिः, ग्राम्, ग्रावः, ग्रासु, ग्राऽपतिः, ग्राः

408 2.31.4. ग्रामिः देवपत्नीभिः । "छन्दांसि वै ग्राः" इति तैत्तिरीयकम् । गायत्र्यादीनि छन्दांसि च देवपत्न्यः इत्युक्तम् । 5.43.6. ग्राम् देवीं। सर्वैर्गन्ताव्यां एतन्नामिका देवताम् । "मेना ग्ना इति स्त्रीणौ" (निरु. 3.21.) इति यास्कः ।

409 9.65.12. विपा । "वि प्रेणे" । हवींश्चन्नी प्रेयन्तीति विपोऽङ्गुलयः । एकवचनं छान्दसम् ।

410 नना । माता दुहिता वा । नमक्रिया योग्यत्वात् । माता स्वल्पत्वे प्रति स्तनपानादिना नमनशीला भवति । दुहिता वा शशूषार्थम् । नाना नमतेर्माता वा दुहिता वा (निरु. 6.5.)

411 कशाः, काशावती, कशाऽवन्ता, कशया, कशः।

412 1.22.3. कशा । अश्वताडिनी । तीव्रेण कशाताडनेन यो ध्वनिर्निष्पद्यते, ताडनवेलायाम् अश्वारूढेन च यः आक्रोशः क्रियते तदुभयं शीघ्रगमनहेतुत्वेन यजमानस्यप्रियम् । यद्वा श्लोकः धारेत्यादिषु सप्तपञ्चाशद्वाङ्मासु "कशा धिषणा ( निघ1.11.43.) इति पठितम्। अश्विनोर्या वाक् मधुमती माधुर्यापिता .... ।



inudakanāmāni (1.12.17). But it does not occur in the *Veda*.

The forms *kasa-juvam* and *kasaḥ-plakau* occur in I.112.14 and VIII.33.19. The first form is explained as *asurabhitya udakam pravestum, gantāram*; and the second form is interpreted as *kasati iti āhananakarma*.

Yāska (*Niru*.9.19) states "whip is so called because it reveals (*pra-kasayaṭ*) danger to the horse. Or else it is derived from the root *kṛs* (to drag) on account of being small. Further, speech is called *Kasa* because it reveals meaning or it rests in space; or it is derived from the root *krus* (to make a noise)"<sup>413</sup>.

44. *Dhiṣana*: The word and its forms<sup>414</sup> occur in thirty two places. Out of these in nineteen places it is interpreted in the sense of *vac* or *stuti* or *vāgadevata*. In two places (I.102.1; III.32.14) it is explained as *buddhih*. Sāyaṇa explains the form *dhiṣṇānām* in (V.69.2) as *sthānānām* (*Prthivyanatrikaṣadyulokanam*). Sāyaṇa interpretes the word as *adhiṣavaṇa* in two places<sup>415</sup>. In IX.59.2 it is explained as the pressing stones.

The form *dhisane* is listed in *dyāvāprthivīnāmāni* of the *Nighaṇṭu* (3.30.3)<sup>416</sup>.

Yāska while commenting on the *RK* (II.37.3) states "*Dhiṣanya* = *dhiṣanya* i.e. the subordinate alter, so called because it is the place of recitation. *Dhiṣaṇa* (speech) is derived from the root *dhis*, used in the sense 'to hold.' Or else it distributes or procures intelligence (*Niru*.8.3)<sup>417</sup>.

Durga further states 'speech holds the meaning, for eternal indeed is the connection between speech and meaning'<sup>418</sup>.

45. *Nauḥ*: The word with its forms<sup>419</sup> occur in forty three places, everywhere except in one place, the word is interpreted as boat<sup>420</sup>. In IX.45.5

413 कशा प्रकाशयत्यर्थान् । खशया । क्रोशतेर्वा । अश्वकशाया एषा भवति ।

414 धिषणाऽइव, धिषणानाम्, धिषणाभ्यः, धिषणाम्, धिषणायाः, धिषणे, धिषणेऽइति, धिषणेऽइति, धिष्यन्तः

415 1.109.3. धिषणायाः । स्तुतयः । दद्या । अधिषवणं चर्म । तावदिन्द्राग्नी उद्दिश्य । 10.17.12. धिषणेत्यधिषवणफलकनाम् । प्रत्येकविवक्षयैकवचनम् ।

416 3.5.6. धिषणे । हे देवमनुष्यादीना धारयित्रौ । 1.160.1. धिषणे इति । धर्षणोपेते स्वव्यापारेषु प्रगल्भे इत्यर्थः । अत्र यद्यपि धिषणे इत्येतत् "धिषणे रोदसी" (निघ.3.30.3.) इति तन्नामसु उक्तत्वात् छावापृथिवीनाम् तथापि छावापृथिवी इत्यस्य विद्यमानत्वात् यौगिकं पदं द्रष्टव्यम् ।

6.70.3. धिषणे इति । धृष्टे सर्वस्य भुवनस्य निवासभूते वा (रोदसी)

417 धिष्यता । धिष्यो धिष्यो धिषणाभवः । धिषणा (वाक् ) धिषेर्द्धात्यर्थे, धी सादिनीति सानितीति वा । (निरु.8.3.)

418 दुर्गाचार्यभाष्य - सा हि वाक् अर्थं धारयति, शब्दार्थयोः संबन्धनित्यत्वात् ।

419 नौभिः, नावेः, नावः, नावम्, नावम्, नावम्ऽइव, नावयो, नावा, नावाः, नावाऽइव, नावि ।



the form *nāvaḥ* is interpreted as *vācaḥ*. *Sāyaṇa* refers to the *Nighaṇṭu* and says that it belongs to *vannamani*. The word *nauh* is figuratively applied to *vāc*; i.e. prayer which carries safely through difficulties.

In X.135.4 *Sāyaṇa* gives alternative meaning.<sup>421</sup>

Yāska in his *Nirukta* (5.23) states "A boat (*nau*) is so called because it is to be impelled (*nud*) or the word may be derived from the root *nam* (to bend)<sup>422</sup>".

46. *Akṣaram*: The word occurs also as the synonym of waters (*Nigh.1.12.32*).

The word occurs with its forms<sup>423</sup> in ten places. In five places it is explained in the sense of *vac*<sup>424</sup> (VII.15.9; VII.1.14; I.164.39; I.164.24; I.13.3). In VII.36.7 the word is used as *vyāpta*, adjective to *vāgdevatā*.

In III.55.1 it is explained in the sense of immortal rays of the sun; and in III.31.6 as *kṣaya-rahitānām* (*gavām*). In VI.16.35 it is interpreted as *kṣaraṇaran-hite vedyākhye sthāne*.

The word is interpreted as water in two places (refer *Nigh. 1.12.32*).

47. *Mahi*: the word occurs with its forms in one hundred and forty one places. It is used as an adjective to *vac* or *stuti* in six places (I.8.8; 45.4; II.33.8; VI.38.1; X.158.12; V.45.3). (Details have been already given under *prthivīnāmāni*: *Nigh.1.1.12*).

48. *Aditith*: The word with its forms occurs in one hundred and sixty five places. Nowhere it is used in the sense of *vāc*. (Details have been already given under *prthivīnāmāni*: *Nigh.1.1.14*).

49. *Saci*: The word is listed also in *karmanāmāni* and *prajñanāmāni* (*Nigh.2.1.22*; 3.9.8).

420 9.73.1. नावः । (सोमस्य) नावः नौका इव स्थिताः चतस्रः स्थालयः 1.140.12. नावम्  
(अस्माकं यजमानस्य) संसारोत्तारिकां सोमयागात्मिकां नावम् । "यज्ञो वै सुतर्मा नौः "

(ए.बा.1.13.) इत्यादिषु श्रुतिषु नौरूपत्वेन स्तुतत्वात् ।

421 10.135.4. नावि । नौवत्तरण साधनायां बुद्धौ । यद्वा । ऋक्सामादिसाध्यस्तोत्रं नावि  
नौवत्तरयित्र्यां वाचि वेदात्मिकायाम् .... ।

422 नौः प्रणोत्तव्या भवति । नमतेर्वा ।

423 अक्षरा, अक्षराऽइव, अक्षराणाम्, अक्षरे, अक्षरेण

424 1.164.39. ऋचः अक्षरे । ऋक् शब्देन .... चत्वारो वेदाः उच्यन्ते । .... अक्षरे अदृश्यादिगुणके  
क्षरणरहिते अनश्वरे नित्ये सर्वत्र व्याप्ते ब्रह्माणि । अक्षरशब्दस्य ब्रह्मावाचकत्वम् । " एतद्वै  
तदक्षरस्य प्रशान्तने गार्गि ( बृ.3.38.) यया तदक्षरमधिगम्यते । (म.उ. 1.15.) "येनाक्षरं पुरुषं वेद  
सत्यम्" । म.उ. 1.2.13) इत्यादि श्रुतिषु प्रसिद्धम् । ऋगक्षरयोः प्रतिपाद्य प्रतिपादकभावः सम्बन्धः  
1.64.24. अक्षरेण (सप्तवाणी) अष्टाक्षरा गायत्री एकादशाक्षरा त्रिष्टुपे द्वादशाक्षरा जगतीति ।  
अक्षरैः पादाः परिमीयन्ते । परिमितैः पादैः छन्दांसि । ततः पादानां छन्दसां अक्षरं मूलमिति ।



Its forms<sup>425</sup> occur in eighty six places. Out of these in fifty four places the word is explained as *karmanāma* and in eighteen places it is explained as *prajna*. Sayana gives alternative explanations<sup>426</sup>.

The word is nowhere interpreted as *vac*.

The word *saci patim* in I.1.106 is explained by Sayana as *karmāṇām palayita sacipati*<sup>427</sup> i.e., Indra. The word *sacipate* which occurs in ten places is interpreted as *karmapālakendra*.

50. *Vāc*: The word occurs<sup>428</sup> with its forms in one hundred and thirty three places. In all the places the word is interpreted either as *stuti*, or as *stotra*. A few examples are given below<sup>429</sup>.

Yaska in his *Nirukta* (2.23) derives the word *vac* (speech) from the root *vac* (to speak) (*vāc kasmāt vaceh*).

51. *Anuṣṭup*: The word does not occur in the *R̥gveda*. Yaska in his *Nirukta* (7.12) states that the word is so called from 'praising after' (*anuṣṭobhanāi*).

52. *Dhenuḥ*: The word occurs with its forms<sup>430</sup> in one hundred and twenty four places. Out of these in ninety seven places the word is used in the sense

- 425 शचीनाम् शचीनाम्, शचीभिः शची इ पतिः शचीपतिम्, शचीपती इति शचीऽऽपती, शचीऽपते शच्यो, शच्याम् शचीऽवः शचीऽवतः शचीऽवान्, शचीवसूऽइति, शची वसू, शचीवसोऽइति, शचीऽवसो.
- 426 4.43.3. शचीनाम् युष्मत्संबन्धीनां कर्मणां शाक्तीनां वा मध्ये ।  
1.112.8. कर्मभिः प्रज्ञाभिर्वा । 6.45.24. आत्मीयैः कर्मभिः प्रज्ञाभिर्वा । 10.39.13. प्रज्ञाभिः कर्मभिर्वा । 134.3. आत्मीयाभिः शक्तिभिः आत्मीयैः कर्मभिर्वा । 3.60.6. शच्या इन्द्राण्या कर्मणा वा । 8.96.13. कर्मणा प्रज्ञानेन वा । 96.17. स्वकीयया प्रज्ञया कर्मणा वा ।  
10.104.3. कर्मणा शक्त्या वा युक्तः । 4.43.3. शक्तिमत्तरो शोभनकर्मवन्तौ वा । 8.60.12. शचीवसो इति शची वसो । प्रज्ञया वासयितः कर्मधनवा (हे अग्रौ)
- 427 1.106.6. शचीति कर्मनाम । सर्वेषां कर्मणां पालयितारम् । यद्वा । शच्यादेव्याः भर्तारम् । शचीपतिम् । वनस्पत्यादिषु पाठात् उभयपदप्रकृतिस्वरत्वम् ।
- 428 वाचः, वाचः, वाचम्, वाचा, वाचि, वाचि, वाचौ, वाचम् वचम्, वाचम् ऽईङ्खायम्, वाचाऽस्तेनम् ।
- 429 1.173.3. वाक् । स्तूयमानः स्तुवन् वा देवान् ।  
1.79.10. वाचः । अभिदधतीः (गिरः) 190.2 माध्यमिकाः । यद्वा होत्रापि प्रेरिता वाचः ।  
9.33.4. तिस्रो वाचः । ऋगादि भेदेन त्रिविधा स्तुतिः । 1.164.35. वाचः मन्त्रादि-रूपायाः ।  
164.37. एकात्मप्रतिपादिकया उपनिषद्वायो यदि वेदमस्मीत्युक्तया  
10.71.3. मार्गम् । 1.168.8. वाचम् । शब्दं स्तनितं लक्षणम् । वा ।  
10.87.15. वाचा-स्तेनम् अनृतवचनमेनं यातुधानम् ।
- 430 धेनुऽइति, धेनु, धेनुऽइव, धेनवे, धेनवः, धेनुम्, धेनुऽभिः, धेनुऽमती, धेनुमत्यै, धेनुम्ऽइव, धेनूः,



of cow (i.e. *avaprasūta* or *prīṇayitṛi dhenuḥ*). In seven places the word is interpreted in the sense of *vac*. (II.35.7; X.61.19; VIII.2.6; *dhenoh* IX.34.6; VI.1.16; 41.5; VI.35.5).

In other places the word is explained as *nadi*, *dyau*, *bhumi* etc. A few examples are given below<sup>431</sup>. Yaska in his *Nirukta* (11.42) derives the word *dhenu* (Milk cow) from the root *dhe* (to suck), or from *dhi* (to nourish) (*dhenuh* *dhayaterva dhihoterva*).

The word is listed in the V chapter also (*Nigh* 5.5.30).

53. *Valguḥ*: Its form *valgu* occurs in two places. The form *valgu* is used as an adjective; meaning *manohara* and *kalyānam vacaḥ* (VIII.73.8; X.62.4) respectively.

54. *Galda*: Its form *galdaya* occurs only once in the *RV* (VIII.1.20). Sāyaṇa explains it as *galanena sravaṇena (stutyā)* as adjective to *stuti*.

The word by itself does not have the sense *vac*.

55. *Sarah*: The word is listed also under *udakanamani* (*Nigh*.1.12.38).

The word with its forms occurs in seven places. The word *sarah* which occurs in four places is interpreted as lake (VII.103.7; VIII.1.23; 45.24; 49.3). The word *sarasaḥ* is interpreted as *tatakat* (VII.1.33) and the form *sarasi* is explained as *udake vasativaryakhye* (IX.97.62). The Word *sarasi-iti* is explained as *mahatsarah* (VII.103.2).

Yāska in his *Nirukta* (9.26) states that the word *sara* belongs to *udakanamani* and he derives the word from the root *sr* (to flow) *sara ityudakanama, sarteh*). The word does not have the assigned sense *vac*.

धेनूः सइव, धेनूनाम्, धेनोः ।

431 धेनुः 3.55.13. प्रीणयित्री सा द्यौः । 3.58. । प्रीणयित्र्युषाः ।

8.14.3. सूरता स्तुतिरूपा वाक् धेनूः दोग्ध्री गौर्भूत्वा मुत्सते सोमाभयं कुर्वते ।

10.27.14. धेनुः । द्यौः उदकस्याधारत्वात् क्षरितृत्वाच्च उधः स्थानेयमादित्यम् । यद्वा ।

धेनुगौरूथो यथा तद्वदादित्यं दौधरिजति ।

1.164.3. धेनू इति । द्वे धेनू अरिनिहितकरणेन प्रीणयित्र्यौ पत्नीयजमानलक्षणे धेनू ।

3.55.12. जगताः प्रीणयित्र्यौ ते वातायुर्मरुतौ 13.57.3 सत्यं प्रीणयित्र्यः ओषधयः

5.43.1. प्रीणयित्र्यो मरुताः 4.4.4. प्रीणयित्र्यो मरुताः ॥

8.4.8. धेनुवत् प्रीतिजनका असमदीयाः सोमाः । यद्वा । धेने प्रीणयितृत्वात् धेनुवः । प्रीणयितार इत्यर्थः । अथवा । "धेद् पाने" धेद् इमं इत्येणादिका मुद्रत्यः । मत्संभ्रमागेन इकागन्तादेशश्च । पानव्याः सोमाः इत्यर्थः ।

9.86.25. (मत्स) धेनुवः । प्रीणयित्र्यः सप्तगायत्र्याद्याः सप्तगङ्गाद्या नद्यो वा । 1.160.3.

धेनुम् । प्रीणयित्री भूमिम् । 2.86.25. उदकदानेन प्रीणयितारम् ।



56. *Suparṇā*: Its form *suparṇyaḥ* occurs in IX.86.37 and X.88.19. Sayana interpretes the word as *supatnāḥ asvaḥ* and *supatana ratryaḥ* respectively.

It may be noted that the word *suparnaḥ* is listed in the V chapter (5.4.31). And the word *suparnaḥ* under *rasminamani* of the *Nighaṇṭu* (1.5.15).

57. *Bekura*: The word does not occur in the *Ṛgveda*. The form *bekurayaḥ* occurs in *Tai.* 3.4.7.1. A. B. Keith explains it as 'of uncertain sense;' 'melodious' is equally or more probable. Here it is not used in the sense of *vac.* (The *Veda of the Black Yajus School* p.271 f.n.).

The discussion made above may be given a tabular form as follows:

Words	No. of times used	No. of times used in the sense assigned
1. Sloka	28	23
2. Dhara	107	—
3. Iḷa	65	2
4. Gauḥ	794	33
5. Gouri	6	2
6. Gandharvi	1	1
7. Gabhira	6	—
8. Gambhira	9	—
9. Mandra	15	— (used as adjective)
10. Mandrajani	1	—
11. Vasi	10	4
12. Vaṇi	22	18
13. Vanici	1	1
14. Vaṇaḥ	6	—
15. Pavih	13	6
16. Bharati	12	9
17. Dhamaniḥ	1	1
18. Naliḥ	1	1
19. Mena	6	—
20. Meliḥ	2	1
21. Surya	24	—
22. Sarasvati	71	49
23. Nivit	6	6
24. Svāha	19	5
25. Vagnuh	7	7
26. Udabdih	7	6
27. Māyuh	4	4
28. Kākut	3	— (tongue)
29. Jihva	49	3



30. Ghosāḥ	24	4
31. Svarāḥ	1	—
32. Sabdah	—	—
33. Svanāḥ	12	12
34. Ṛk	1	1
35. Hotrā	42	4
36. Giḥ	383	383
37. Gāthā	12	12
38. Gaṇāḥ	42	—
39. Dhenā	15	9
40. Gnāḥ	20	1
41. Vipā	9	—
42. Nanā	1	—
43. Kaśā	10	3
44. Dhiṣaṇā	32	19
45. Nauḥ	43	1
46. Akṣaram	11	5
47. Mahi	141	— (adj. 6)
48. Aditiḥ	165	—
49. Śaci	86	54
50. Vāc	133	133
51. Anuṣṭup	—	—
52. Dhenuḥ	124	7
53. Valguḥ	6	—
54. Galda	1	— (adj)
55. Sarah	7	—
56. Suparṇi	2	—
57. Bekurā	—	—

To conclude, three words i.e. (32) *sabdah*, (51) *anustup* and (57) *bekura*, do not occur in the Veda. Including these three words, twenty one words are not interpreted in the sense of *vāc*. Only in some places the words *mahi* and *galda* are used as adjective to speech.



## 12.UDAKANĀMANI

The following hundred and one words are listed as the synonyms of water<sup>432</sup>. Yaska derives it from the root *ud*; he says it is so called because it moistens<sup>433</sup>.

1. *Arṇaḥ* : The word with its forms occur in forty places. The form *arnah* is enlisted in *nadināmāni* (*Nigh.* 1.13.20). In thirty two places the word is interpreted by Sayana as water. in his Common *RV.* I.3.12, he points out that it belongs to *udakanāmāni*<sup>434</sup>. In *RV.* III.47.5 Sayana explains it as solar light which inspires all<sup>435</sup>. In *RV.* I.180.1 it is interpreted as, *abhimatadeśa*.

2. *Kṣodaḥ* : The word with its forms occurs in fourteen places in the sense assigned.

3. *Kṣadma* : The word is enlisted in *annanāmāni* also. Only in two places it occurs in comparison (*RV.* 130.4; X.106.7)<sup>436</sup> in the sense of water.

4. *Nabhaḥ* : The word occurs in the synonyms of heaven also (*Nigh.* 1.4.6). Out of thirty five places the word is interpreted as water in four places (IX. 83.5;

- 432 1.अर्णः 2.क्षोदः 3.क्षदम् 4.नभः 5.अभ्भः 6. कब "न्धम् 7. सलिलम् 8.वाः 9.वनम्  
10.घृतम् 11.मधु 12.पुरीषम् 13.पिप्पलम् 14.क्षीरम् 15.विषम् 16.रेतः 17. कशः 18.जन्म  
19.बृबूकम् 20. बुसम् 21.तुग्या 22.बर्बुरम् 23.सुक्षेम 24. धरुणम् 25.सुरा 26.अरिन्दानि  
27.ध्वस्मन्वत् 28.जामि 29.आयुधानि 30.क्षपः 31.अहिः 32.अक्षरम् 33.स्रोतः 34.तृप्तिः  
35.रसः 36.उदकम् 37.पयः 38.सरः 39.भेषजम् 40.सहः 41. शवः (शिवः) 42.यहः  
43.ओजः 44.सुखम् 45.क्षत्रम् 46.आवयाः 47.शुभम् 48.यादुः 49.भूतम् 50.भुवनम्  
51.भविष्यम् 52.आपः 53.महत् 54. व्यौम 55.यंशः 56.महः 57.सर्णीकम् 58.स्वृतीकम्  
59.सतीनम् 60.गहनम् 61.गभीरम् 62.गम्भरम् 63.ईम् 64.अन्नम् 65.हविः 66.सद्म  
67.सदनम् 68.ऋतम् 69.योनिः 70.ऋतस्य योनिः 71.सत्यम् 72.नीरम् 73.रयिः 74.सत्  
75. पूर्णम् 76.सर्वम् 77.अक्षितम् 78.बर्हिः 79.नाम 80.सर्पिः 81.अपः 82.पवित्रम्  
83.अमृतम् 84.इन्दुः 85.हेम 86.स्वः 87.सर्ग 88.शम्बरम् 89.अश्वम् 90.वपु 91. अम्बु  
92.तोयम् 93.तूयम् 94.कृपीटम् 95.शुक्रम् 96.तेजः 97.स्वधा 98.वारि 99.जलम्  
100.जलाषम् 101.इदम्

433 उदकं कस्मात् । उनतीति सतः ।

434 महो अर्णः प्रभूतमुदकम् । एकशतसंख्याकेषूदकनामसु  
"अर्णः क्षोदः" (नि.1.12.1.) इति पठितम् ।

435 सर्वस्य प्रेरकं सौरं ज्योतिः ।

436 क्षदमैव उदकमिव । उदकनामैतत् ।



IX. 86.14; *nabhasvatih* VIII.25.6 ; *nabanum* V.59.7 ). (For details refer supra to *Nigh.1.4.6.* ) .

5. *Ambhaḥ* : The word occurs only in *RV.X.129.1*. It is used in the sense of water. The word *ambhasi* is enlisted in the third chapter of the *Nighaṇṭu* (3.30.6).

6. *Kavandham* : The forms *kavandham* and *kavandhinaḥ* occur in four places (V.54.8; 83.3; VIII.7.10; IX.74.7). Sāyaṇa interpretes as *kṇandhamudakam*, but in IX. 74.7, he explains it as cloud.

7. *Salilam* : The word is listed in *bahunāma* (*Nigh.3.1.11*). It occurs in six places in the *RV*. Sāyaṇa explains the word (*RV. VII.49.1*) as *antarikṣa* and he says it belongs to *antarikṣanāmāni*.

8. *Vāḥ* : The word occurs in nine places in the sense assigned, except in *RV. X.93.3*, where Sāyaṇa interpretes it as *varaṇīyam dhanam*.

9. *Vanam* : It is enlisted as the synonym of rays also ( *Nigh.1.5.8*). The word is used in seventy seven places in the *RV*. In twenty places it is interpreted in the sense of water. In other places it is interpreted as forest, wood etc.

10. *Ghṛtam* : The word with its forms occurs in one hundred and twenty one places. Only in thirty places it is interpreted in the sense of water. In rest of the places the word is used in the sense of *ajya* (ghee) or oblation material.

11. *Madhu* : The word with its form occurs in three hundred and one places, mainly as an adjective to *soma* juice. Only in eleven places, the word is interpreted as water ( *RV. IV. 18.13* ; X. 106.10 ; X.68.4 ; III.1.7; X.5.4; IX. 5.3; X.49.10; III.7.2 ; II. 69.2; III.57.5; VI.70.5). In I.191.10 the word is interpreted as *amṛta*.

Yāska (4.8) explains the word *madhu* as *soma*. It is derived from the root *mad* ( to exhilarate). The other meaning of *madhu* (wine) is derived from the same root<sup>437</sup>. It means honey also (I.14.21; VII.32.2).

12. *Puriṣam* : The word with its forms occurs in thirteen places in the sense assigned. Sāyaṇa quotes *Nirukta* (2.22) while explaining the *RK. X.106.5*. According to Yāska *puriṣam* (fertilizing) is derived from the root *pr* (to fill) or from the causal of *pr*<sup>438</sup>.

13. *Pippalam* : The word occurs only in three places. In I.164.20 and 22, it is interpreted as sweet fruit. And in V.54.12 Sāyaṇa explains it as water.

14. *Kṣīram* : The word with its forms occurs only in six places. Sāyaṇa

437 मधु सोममित्यौपमिकमाद्यतेः । इदमपीतरन्मध्वेतस्मादेव ।

438 निरू.2.22. पुरीषं पृणातेः पूरयतेर्वा ।



explains it in I.164.7 and I.104.3 as water; in other places he gives the meaning as milk. Yāska in his *Nirukta* (2.5) derives the word from the root *kṣar* (to flow) or it is derived from *ghaś* (to consume) with the suffix *ira*<sup>439</sup>.

15. *Viṣam*: The word with its forms occurs in fourteen places, but only in three places, it is explained by Sāyaṇa as water (VI.61.3; X.136.1, 7). In other places it means poison. Yāska in his *Nirukta*<sup>440</sup> says: "Viṣm is a synonym of water, derived from the root *sna* preceded by *vi* meaning to purify.

16. *Retah*: The word with its forms occurs in forty places; out of these, in fourteen places the word gives the sense of water. In other places it means semen, even in the context of pouring of rain from heaven. In IX.60.4, Sāyaṇa interpretes the word in two ways, i.e., water or *anna* (udakamannam va).

17. *Kasaḥ*: The word does not occur in the *RV*. But the word *kasa* is listed in *vannamani* (1.11.43). Sāyaṇa has not interpreted the word as water.

18. *Janma*: The word with its forms occurs in forty places. Sāyaṇa has not interpreted the word in the sense of water. Usually it is explained as 'birth.'

19. *Brbūkam*: The word occurs only once in the *RV*. (X.27.23). Sāyaṇa interpretes it as *udakam*. Yāska quotes the above *RK* and says that it is the synonym of water. He derives it from the root *bru*, meaning to make a sound or from *bhraṁs* i.e. to fall down<sup>441</sup>. (*Niru*.2.22).

20. *Busam*: Occurs only once in the *RV*. (X.27.24). Yāska says "the word *busam* is a synonym of water. It is derived from the root *brū* meaning to sound or from *bhrams* (to fall)" (*Niru*. 5.19)<sup>442</sup>.

21. *Tugryā*: The forms of the word and compounds occur in five places. Sāyaṇa quotes *Nighaṇṭu* (1.12.21), while explaining the *RK*. I.33.15. In all the places it is used in the sense assigned.

22. *Burburam*: The word does not occur in any of the extant *Vedas*.

23. *Sukṣema*: This word also does not occur in any of the extant *Vedas*.

24. *Dharunam*: The word occurs with its forms in thirtyfive places. Sāyaṇa

439 क्षीरं क्षरतेः घसेर्वैरोनामकरणः। निरू.2.5

440 विषमित्युदकनाम । विष्णातेः । (विपूर्वस्य स्रोतेः शुदध्यस्य) (निरू.12.26)

441 बृबूकमित्युदकनाम । ब्रवीतेः शब्दकर्मणः । भ्रंशतेर्वा ।

442 बुसमित्युदकनाम । ब्रवीतेः शब्दकर्मणः । भ्रंशतेर्वा ।

ऋ.8.1.15.तुग्य-वधः तुग्यभिः वसतीवर्येकधनाख्याभिः उद्भिः वर्धमानाः ।

ऋ.8.45.29.तुग्यावधम् । उदकस्य वधयितारम् । तुग्याबुर्बुर्म् इति उदकनामसु पाठात्।

ऋ.8.99.7.तुग्यवृधम् । उदकस्य वर्धयितारम् । इन्द्रम्



interpretes it as water (I.121.2; IX.73.3; X.5.6). In other places it is either explained as *dharaka* or used as adjective to *soma* juice.

25. *Surā*: The word with its forms occurs in six places. Sayana does not interpret it in the sense of water. It is used in the sense of wine. Yaska derives the word from the root 'su' to press (*sura sunoteh*: *Niru*.1.11).

26. *Ararindani*: This word occurs only in one place i.e. I.139.10. Sayana explains it as *vṛṣṭilakṣaṇanyudakaḥi*, and quotes *Nighaṇṭu* (1.12.26).

27. *Dhvasmanvat*: The word occurs in two places (VI.15.12; VII.4.9). Sayana does not explain it as water but he interpretes it as 'dhvastadoṣa.'

28. *Jamī*: The word is used in thirty eight places with its forms. It does not occur in the sense of water according to Sayana. Its form *jamayah* is listed as the synonym of fingers (2.5.14). In three places *jamabhih* is used in the sense of fingers (IX.28.4; 37.4; 72.3). The form *jamiḥ* is listed in the fourth chapter of the *Nighaṇṭu* (4.1.46). In all the other places it gives the meaning of *bandhu* or relation. Sayana while explaining the *RK*. VII.72.3, comments on the word as '*bandhunāmaitat*' and while explaining the *RK*. VIII.6.3, *atirekanāmaitat*. But it may be noted that there is no such synonym list in the present *Nighaṇṭu*. Yaska in his *Nirukta* (2.6) says that *jamiḥ* (sister) is so called because others beget *ja* i.e. offspring on her. He derives it also from the root *jam*, meaning to go; she has mostly to go to the husband's family<sup>443</sup>.

29. *Ayudhāni*: The word with its forms occurs in thirty seven places. But nowhere Sayana interpretes it as water. The word is used in the sense of weapons.

30. *Kṣapaḥ*: The word is used in twenty places. The word is not used in the sense of water anywhere in the Vedas.

The form *kṣapa* is listed as the synonym of night (1.7.8) in the *Nighaṇṭu*. The word has already been explained under *rātrināmāni* (*Nigh*.1.7.2).

31. *Ahiḥ*: The word is used in eighty places. The word is listed in *meghanāmāni* (1.10.21) and also in the V chapter (5.4.29). It is not interpreted in the sense of water.

32. *Akṣaram*: It occurs in *vaināmāni* also (1.11.46). The word occurs in eleven places in the *RV*. In two places it is interpreted as water (*RV*. I.42; I.34.4). Yaska in his *Nirukta* (11.41) states "oceans flow down on her; i.e. the clouds pour rain, and all the created beings, dependent on the quarters live thereby.

443 निरु. 3.6. जामिरन्हेस्यां जनयन्ति जामपत्यम् । जमतेर्वा स्याद्गतिकर्मणः । निर्गमनप्राया ।



From them flows the imperishable water; on that all that created beings live<sup>444</sup>." For reference see supra *Nigh*.1.11.46).

33. *Strotah* : This word occurs only in two places in the sense of *pravāha* i.e. current (I.95.10; I.51.11).

34. *Trptih* : The word with its form *triptim* occurs only in two places (IX.113.10 and VIII.32.6). The word is not used in the sense of water. It means satisfaction.

35. *Rasaḥ* : The word is used with its forms in sixty three places. Only in two places Sayāṇa interpretes it in the sense of water (I.23.23; X.9.9 *jalasareṇa*). In other places it is used in the sense of *soma* juice. Commenting on the *RK*. II.53.9, Sayāṇa states that the word *rasa* is a synonym of river; and he quotes *Nirukta* (11.25)<sup>445</sup>. But the word is not included in the list of synonym of river in the *Nighaṇṭu*. *Rasa* a river, is derived from the root *ras* meaning to make a sound<sup>446</sup>. In the extant *Nirukta* of Yaska (11.25) the sentence is somewhat different from what Sayāṇa has quoted.

36. *Udakam* : The word its forms occurs in ten places in the sense assigned.

37. *Payah* : The word with its forms occurs in fifty three places. In thirty palces the word is used in the sense of water. (For details see supra *ratrinamani* 1.7.21). The word is listed also in the second chapter as synonym for food (*annanamani*: 2.7.3).

38. *Sarah* : The word with its forms occurs in seven places. The word is interpreted in the sense of water, i.e. lake. (For details refer supra *vānānāmani* 1.11.55). The word is listed also in *balanamani* (2.9.5).

39. *Bheṣajam* : The word with its forms is used in thirty places. It is not interpreted in the sense of water; but in X.186.1 Sayāṇa gives the meaning of water with the other meaning 'medicine' (*auśadham udakam vā*). The word is also listed as a synonym of *sukha* (3.6.13). In five places (X.9.5; 137.3, 6; 175.2; II.33.7) the word is explained as happiness. While interpreting the *RK*. V.53.14, Sayāṇa explains it as *anna*<sup>447</sup>. In rest of the places it is interpreted as *auśadha* (i.e. medicine):

444 तस्याः समुद्राः अधिविहरन्ति । वर्षन्ति मेघाः । तेन जीवन्ति दिगाश्रयाणि भूतानि ततः

क्षरत्यक्षरमुदकम् । तत्सर्वाणि भूतानि उपजीवन्ति । (निरु .11.41.)

445 रसा । नदीनामैतत् । "रसानदीभवति" (निरु .11.25.) इति निरुक्तम् । रसनवती शब्दवती ।

446 रसा नदी रसतेः शब्दकर्मणः ।

447 भेषजम् । यद्यप्येतदुक्तनाम तथापि पृथगपामभिधानादत्र तद्वेतुकार्यमन्नमुच्यते ।



40. *Sahaḥ* : The word is used with its forms in one hundred and fifty four places. Now here it is used in the sense of water; it means strength (*bala*). The word is included in the list *valanāmāni* (2.9.17).

41. *Savaḥ* : The word is used in two hundred and eighty places; it is used in the sense of water, only in one place (*RV.V.58.7*). In six places *Sāyaṇa* interpretes it as 'anna' (food or nourishment) (*I.186.2; V.20.2; V.46.6; X.116.1; V.20.3; I.39.8*). In rest of the places it gives the meaning of 'bala' (vigour or strength). The word is also enlisted as a synonym of *bala* (2.9.3).

42. *Yahaḥ* : The word does not occur in any of the *Vedas*. It is listed also as a synonym of 'bala' (2.9.18).

43. *Ojah* : The word is used in one hundred and ninety places. *Sāyaṇa* has not interpreted it in the sense of water. In ten places it is used in the sense of *tejas* i.e. luster (*III.26.6; IV.7.10; 17.3; VI.19.6; VII.56.7; I.127.3; 42; VIII.93.23; 97.14*). In rest of the places it is used in the sense of 'bala'. The word is listed in '*balanamāni*' (2.9.17). *Yāska* (*Niru.6.8*)<sup>448</sup> derives the word *ojas* from the root 'oj' (to be strong) or from *ubj* (to subdue). (From No.40 to 43, these four words are listed in *balanāmāni*.)

44. *Sukham* : The word occurs in twelve places. It is not used in the sense of water. It is used in the sense of happiness or *akasa* (space).

*Yāska* (3.13) says, "It is so called because it is useful for the sense (*kham*). *Kham* (sense) again is derived from the root *Khan* (to dig)"<sup>449</sup>.

45. *Kṣatram* : The word is used in one hundred and sixty places with its forms. It is not interpreted in the sense of water. In fortysix places *Sāyaṇa* explains it as *bala* (domain) and in fourteen places as *dhana* (wealth). The word is also listed as a synonym of *dhana* (*Nigh.2.10.9*).

46. *Avayaḥ* : The word (*a-vayah*) occurs in *I.162.5*. *Sāyaṇa* explains it as adjective to *adhvaryu* (*abhimukhyena haviṣam gamayita*).

47. *Śubham* : The word occurs in fifty places. In sixteen places *Sāyaṇa* interpretes it in the sense of water. In other places it is used as an adjective (good).

48. *Yāduḥ* : The word does not occur in any of the *Vedas*. But its form, *yaduri* occurs once in the *RV.I.126.6* in the sense of water.

49. *Bhutam* : The word with its forms occur in forty five places (*bhutam, bhuta, bhutah* are used in the sense of verb). *Bhūtasya, bhūtānām* and *bhūtani*

448 ओजसा बलेन । ओजतेर्व । उब्जतेर्व ।

449 सुखं कस्मात् । सुहितं खेभ्यः । खं पुनः खनते ।



are interpreted in the sense of loving beings (*bhūtajātāni*). The word is not used in the sense of water, according to Sayana.

50. *Bhuvanam*: The word with its forms occur in one hundred and seventy nine places. In fourteen places the word is interpreted in the sense of water, and while explaining the *RK.* VII.5.7 interpretes the word *bhuvana* as water and states that it is listed in *udakanāmāni*. In rest of the places either it is explained as world or *bhūtajātāni* (living beings).

51. *Bhavisyat*: The word does not occur in any of the Vedas in the sense of water. It means future.

52. *Apah*: The word and its forms occur in five hundred and fifty places. In four hundred and fifty six places the word is interpreted in the sense of water. The form *apah* itself occurs in one hundred and forty places. (For details refer supra to *antarikṣanāmāni* (*Nigh.* 1.3.8).

53. *Mahat*: The word with its forms occurs in one hundred and five places as an adjective (great) according to sayana. It is not used in the sense of water. The word is also listed in *mahannāmāni* (3.3.1).

54. *Vyoma*: The word occurs in twenty five places. Sayana nowhere interpretes directly in the sense of water. (For details refer supra to *antarikṣanāmāni* 1.3.3). The word is included also in *dinamanī* (1.6.6).

55. *Yasah*: The word with its forms is used in ninetyone places; but not in the sense of water. In most of the places it is used as an adjective (glorious). In eighteen places Sāyaṇa explains it as 'anna' and in four places as 'dhana.' The word is also listed in *annanāmāni* (2.7.28); and in *dhananāmāni* (2.10.23).

56. *Mahaḥ*: The word with its forms is used in two hundred and six places. It is not used in the sense of water. The word is used as an adjective (big).

57. *Sarṇikam*: The word does not occur in the *RV.* *Sarṇikāya* occurs in *Taittiriya Samhita*: 4.4.6.2.

58. *Śvrtikam*: The word does not occur in any of the Vedas.

59. *Satinam*: The word does not occur independently. But it occurs compounded with other words in three places<sup>450</sup>. Sāyaṇa explains them in the sense assigned, and quotes *Nighaṇṭu* (*RV.* I.191.1).

60. *Gohanam*: The word occurs in two places (I.132.6; X.129.1). The word is not used in the sense of water; it is used as an adjective (thick).

450 1.191.1. सतीनऽकङ्कतः सतीनमित्युदकनाम "सतीनं गहनं" (निघ.1.12.59.) इति तन्नामसु पाठात् ।

1.100.1. सतीनऽसत्त्वा । 10.112.8. सतीनऽमन्युः ।



61. *Gabhīram*: The word with its forms occurs in twenty three places. In VIII.67.11 Sāyaṇa interpretes gahira as water and states that it is the synonym of water. In X.108.4 he explains gahirah as *gambhira-nadyah*. In rest of the places it is used as an adjective (deep). The form gabhīrah is listed in *mahan-nāmani* (3.3.18) and the other form *gabhīre* is listed in *dyāvaprthivi namadheyani* (3.10.13). *Gahanam* and *gabhīram* occur as adjectives of water in *RV*.X.129.1.

62. *Gambharam*: Its form *gambhareṣu* occurs in X. 106. 9 Sāyaṇa explains it as *gahaneṣu jaleṣu*. (The words *gambhira* and *gambhīre* are listed in *van-nāmani* ( 1. 11.8) and in *dyāvaprthivi namadheyani* ( 3. 30.14) respectively.

63. *Im*: The word occurs in two hundred and ten places. It is not used in the sense assigned. Sāyaṇa explains it in I. 4.7 as a particle, and says that it is used in the sense of 'idam.' The word is also listed in the IV chapter (*Nigh*.4.2.80). In *RV*.I.164.32 *im* refers to rain water according to the *Nairuktas*. (*Nir*.2.2).

64. *Annam*: The word with its forms occurs in sixty three places. It is not interpreted as water. Sāyaṇa explains it as either *soomalaksana* or *havirlaksana anna*.

65. *Haviḥ*: The word occurs in one hundred and thirty eight places with its forms. Sāyaṇa does not interpret it in the sense of water. He explains it mainly as oblation.

66. *Sadma*: The word with its forms occurs in thirty six places. Sāyaṇa does not interpret it in the sense of water. Though the word is listed in *sangrāmanamani* (*Nigh*.II.17.44) it is not used in that sense. The word is used in the sense of house in twenty eight places, mainly *yajnaṅṛha*. The word is listed in *gr̥hanamani* (3.4.15). The form *sadmani* is listed in *dyāvaprthivīnamāni* (3.30.4). In both the places (*RV*.I 186.6; III.55.2) it has that sense.

67. *Sadanam* : The word occurs with its forms in seventy six places. Nowhere it is directly interpreted as water. But in II.34.13 Sāyaṇa explains *sadaneṣu* as *nivasabhuteṣu megleṣu*. In fifty two places it is interpreted as *Yajnaṅṛha* and in other places it is mainly interpreted as *sthana* or *antarikṣa* (I.95.8; VII.36.3 etc.). It should be noted that this is not listed in *gr̥hanāmāni* as in the case of *sadma*.

68. *Ṛtam*: The word and its forms (including compounds) occurs in five hundred and seventy two places. Sāyaṇa interpretes the word as water. In two hundred places the word is used in the sense of *satya* (truth), including those which are used as adjectives. In some places it is used in the sense of *yajna* (sacrifice). The word is listed in *satyanāmāni* (3.10. 6). The form *ṛtaḥ* is listed in the fifth chapter of the *Nighaṇṭu* (5.4.26).



Yaska in his *Nirukta* (2.25)<sup>451</sup> says that the word *ṛtam* is a synonym of water, because it pervades everything.

69. *Yoniḥ*: The word and its forms occur in one hundred and ninety four places. In fifty places the word is used in the sense of water (e.g. I.65.2; IX.86.25.). In some places the word is used in the sense of birth place of water i.e. *megha*, *antarikṣa* etc. (I.79.3; X.68.4; I.174.4; III.1.7; 11; IV. 17.14.etc.). In eight places the word is used in the sense of house (*gr̥ha*) (IX.25.2; X.18.73; 34.11; 40.11; I.66.3; 104.7; X.18.7; 34.11). The word is also listed in *gr̥hanamani* (3.4.14.). In other places the word is used in the sense of a place (*sthana*). In X.162.4 and in some other places word is interpreted to mean woman's organ or womb.

Yāska in his *Nirukta* (2.18)<sup>452</sup> interpretes the word *yonī* (womb) as atmosphere. This is a vast region encompassed by air. The woman's womb is also derived from the same root it is surrounded.

70. *Ṛtasya yoniḥ*: The words occur together in eight places (IX.64.17; X.68.4; IV.17.14; III.54.6; *yona* IX. 86.25; X.68.4). Generally it is interpreted as birth place of water (*antarikṣa* or cloud). Why this is listed after listing the two words i.e. *ṛta* and *yonī* separately is not clear.

71. *Satyam*: The word and its forms occur in one hundred and eighty six places. It is not interpreted in the sense of water. In all the places it is explained in the sense of truth. Yāska derives the word while dealing with *satyanāmāni* (3.13). He says that the word is so called because it is spread among the good or it originates with the good<sup>453</sup>.

72. *Nīlam*: The word does not occur in any of the *Vedas*.

73. *Rayiḥ*: The word and its forms occur in three hundred places. It does not occur in the sense of water. Sayana interpretes the word in the sense of wealth in the form of a son, cow, grains, cattle etc. He quotes (III.62.3) *Taittiriya* sentence<sup>454</sup>.

451 ऋतमित्युदकनाम । प्रत्युतं भवति ।

452 योनिरन्तरिक्षम् । महानवयवः परिवीतो वायुना ।

अयमपीतरो योनिरेतस्मादेव । परियुतो भवति ।

453 सत्सु तायते । सत्प्रभवं भवतीति वा ।

454 3.62.3. रयिः पुत्रपौत्रयुक्तः पशुसंघः "पशवो वै रयिः इति तैत्तरीयकम् ।

6.14.5. हविर्लक्षणम् धनम् ।

10.19.4. व्रीह्यादिकं धनम् गोसहितम् ।



The word is listed in *dhananāmāni* (2.10.8). Yaska interpretes it as wealth; it is derived from the root 'ra' meaning to give<sup>455</sup>.

74. *Sat*: The word and its forms occur in eighty seven places. The word is not used in the sense of water. It is interpreted as *vartamāna* (existing).

75. *Pūrṇam*: The word occurs in fifteen places. Only in X.42.2 Sāyaṇa explains it as *udakena pūrītam* (filled with water). In rest of the places it is used to mean 'filled'.

76. *Sarvam*: The word occurs in twenty seven places. It is not interpreted in the sense of water, but used as an adjective (to mean 'all').

77. *Akṣitam*: The word and its forms occur in twenty five places. Sāyaṇa inrerpretes it in three places in the sense of water. In RV.II.30.5 he quotes *Nighaṇṭu* and says that it belongs to *udakanāma*. In rest of othe places it is used as an adjective, as *vinasarahita*, *aksina* etc.

78. *Barhiḥ*: The word with its forms occur in one hundred and thirty nine places. It is not used in the sense of water. (refer for details supra *antarik-ṣanāmāni* 1.3.4).

79. *Nāma*: The word with its forms occurs in ninety four places. In eighteen places Sāyaṇa interpretes it in the sense of water. In three places the word is explained as body (IX.95.2; 96.16; 109.14). In X.123.7 Sāyaṇa interpretes the word *nāmāni* as *namanaśilāni*. In two places the word is explained as *stotra* (VIII. 11.5; X.84.5). In rest of the places it used in the sense of 'name.'

80. *Sarpiḥ*: The word and its forms occur in eleven places. The word is not interpreted in the sense of water. It is explained as 'ghee' or oblation.

81. *Āpah*: The word with its forms occurs in five hundred and fifty places. (For details refer supra to *apah*) (*Nigh*.1.3.8).

82. *Pavitram*: The word with its forms occurs in one hundred and six places. Sāyaṇa interpretes it usually as *dasapavitra*, which is *pavanasadhana* (means for purifying *Soma*). Nowhere it is interpreted as water. The word is listed in the fourth chapter (4.2.34).

According to Yāska *pavitram* is derived from the root *pu* (to purify).

Yāska (5.6)<sup>456</sup> says that water is called *paviitra* and quotes, the *ṚK* (VII.47.3)" having a hundred *pavitrās* (i.e.streams)." Further he explains 'fire is

455 रयिरिति धननाम । रातेर्दानकर्मणः ।

456 पवित्रं पुनातेः । मन्त्रः पवित्रमुच्यते । रश्मयः पवित्रमुच्यन्ते । आपः पवित्रमुच्यते । अग्निः पवित्रमुच्यते । वायुः पवित्रमुच्यते । सोमः पवित्रमुच्यते । सूर्यः पवित्रमुच्यते । इन्द्रः पवित्रमुच्यते ।



called *pavitram* and Indra is called *pavitra*.'

83. *Amṛtam*: The word with its forms occurs in the *RV.* in two hundred and thirty three places. In eighteen places the word is used in the sense of water. (For details refer *supra hiraṇyanamāni* (1.2.12).

84. *Induḥ*: The word with its forms occurs in one hundred and seventy eight places. The form which is addressed to the god Soma comes one hundred and twenty times. Nowhere it is interpreted as water. Sāyaṇa interpretes it as Soma or as adjective to *soma* juice (i.e. *saraṇasila* or *dipta*). The word is used in the sense of *yajna* or *yajamana* in IX.84.2. The word is included in the list of synonyms of sacrifice (III.17.13). It is also included in the fifth chapter (5.4.27).

85. *Hema*: The word occurs only once (IX.97.1) in the sense of gold. For details refer *supra* to *Hiraṇyanamāni* (Nigh.1.2.1).

86. *Svah*: The word with its forms is used in eightyone places. Nowhere it is used in the sense of water. (For details refer *supra* to *sādhāraṇāni* (Nigh.1.4.1)

87. *Sargah*: The word and its forms occur in thirty two places. In I. 190.2 Sāyaṇa explains *sargah* as the release, of water. In four places (IX.22.1; 64.7; 66.10; 97.30) Sāyaṇa explains *sriyanta iti sargah* obviously *somadhāraḥ*. The word *visarga* in X.5.6 is explained as *visarjanasthāne antarikṣamadhye, vartamaneṣu udakeṣu*. In other places it is used in the sense of creation or discharge.

88. *Sambaram*: The word with its forms occurs in twenty two places. Nowhere it is used in the sense of water. (For details refer *supra* to *meghanamāni* (Nigh.1.10.14). It is also listed under *balanāmāni* (Nigh.2.9.28).

89. *Abhvam*: The word with its forms occurs in twenty places. Only in *RV.* I.169.3 Sāyaṇa interpretes it in the sense of water. In nineteen places it is used in the sense of *mahat*. The word *abhvaḥ* is included in the list of *mahannamāni* (3.3.9).

90. *Vapuḥ*: The word occurs in nineteen places. Only in VIII.69.13 Sāyaṇa uses it in the sense of water (*vapuḥ udakam*). In ten places it is used in the sense of body, and in four places as *rūpa* (I.102.2; VI.66.1; VII.82.2; VIII.19.11). The word is included also in the *rūpanamāni* (3.7.4).

91. *Ambu*: The word does not occur in any *Veda*.

92. *Toyam*: This word also does not occur in any of the *Vedas*.

93. *Tuyam*: The word with its forms occurs in twenty two places. It is not interpreted in the sense of water. It is interpreted in the sense of speed (*kṣipra*). The word is also listed under *kṣipranāmāni* (2.15.11).

94. *Kṛpītam*: The word occurs only in one place (X.28.8). Sāyaṇa interpretes it in the sense assigned and states that it is *udakanama*.

95. *Sukram*: The word with its forms occurs in one hundred places. It is



not used in the sense of water; but in V.45.10 it is used as an adjective to water. Everywhere it is used in the sense of lustre.

96. *Tejah*: The word and its forms occur in only seven places. It is used in the sense of lustre. It is not interpreted as water.

97. *Svadhā*: The word with its forms occurs in one hundred and eight places. In twelve places the word is used in the sense of water. In seventy five places it is used in the sense of *anna*. In sixteen places it is interpreted in the sense of '*bala*' (vigour). In eight places Sāyaṇa gives alternative meaning as *udaka* or *bala*, *anna* or *udaka* (I.165.6; I.6.4; 165.5; VIII.88.5; I.1575; I.108.12; I.173.6; X.31.8).

The form *svadhayoh* in IX.86.10 is interpreted as *dyāvāprathivyoḥ*. Sāyaṇa explains 'It is listed as the synonym of *dyāvāprthivi*.'

The word is listed also in *annamani* (2.7.17). The word *svadhe* is included in *dyāvāprthivināmāni* (3.10.1).

98. *Vārī*: The word does not occur in the *RV*. It occurs in *Yajurveda* (21.57) in the sense of water. However, the form *varih* occurs in *RV*.IX.112.4. It is explained as *vah-it* in the sense of water.

99. *Jalam*: It does not occurs in the *RV*. But in *AV. Paip. Jale* occurs (VII.11.8; 17.12.9).

100. *Jalaṣam*: The word and the compound *jalasa* occurs with *bheṣaja* in four places. (II.33.7; VII.29.5; I.43.4). Only in I.43.4 Sāyaṇa interpretes it in the sense of water, as an alternative meaning<sup>457</sup>. In rest of the places it is used in the sense of '*sukhakara*' and in VII.35.6 *jalasah rudraḥ* as *duḥkadrāvako devaḥ*.

101. *Idam*: The word is used in one hundred and seventy eight places. In four places it is used in the sense of water (I.161.81 (twice) V.42.13; VI.67.8). In rest of the places the word is interpreted as a pronoun according to the context.

The above discussion may be summarised in a tabular form:

Words	No. of times they occur in the <i>RV</i> .	No. of times used in the sense assigned.
1 <i>Arṇaḥ</i>	40	32
2 <i>kṣodaḥ</i>	14	14
3 <i>Kṣadma</i>	2	2

457 जलाष भेषजम् सुखरूपौषधोपेतम् । यद्वा । उदकरूपौषधोपेतम् । उदकं हि रुद्रनामाभिमन्त्रितं सत् औषधं भवति ।



4	Nabhah	35	4
5	Ambhah	1	1
6	Kavandhan	34	3
(Kabandham does not occur)			
7	Salilam	6	6
8	Vāh	9	8
9	Vana	77	20
10	Ghṛtam	121	30
11	Madhu	301	11
12	Puriṣam	13	13
13	Pippalam	3	1
14	Ksīram	6	2
15	Viṣam	14	3
16	Retah	40	14
17	Kasah	—	—
18	Janma	40	—
19	Bṛbūkam	1	1
20	Busam	1	1
21	Tugryā	5	5
22	Burburam	—	—
23	Sukṣema	—	—
24	Dharuṇam	35	3
25	Sura	6	—
26	Ararindāni	1	1
27	Dhvasmanvat	2	—
28	Jami	38	—
29	Āyudhāni	37	—
30	Kṣapah	20	—
31	Ahiḥ	88	—
32	Akaṣaram	11	2
33	Srotah	2	— (Pravah)
34	Tṛptiḥ	2	—
35	Rasaḥ	63	2
36	Udakam	10	10
37	Payah	53	35
38	Surah	7	7
39	Bheṣajam	33	1
40	Sahah	154	1
41	Savah	280	1
42	Yahah	—	—



43	Ojah	190	—
44	Sukham	12	—
45	Kṣatram	160	—
46	Avayaḥ	1	—
47	Subham	50	16
48	Yaduḥ	1	1
49	Bhutam	45	—
50	Bhuvanam	179	14
51	Bhavisyat	—	—
52	Apah	550	456
53	Mahat	105	—
54	Vyoma	25	—
55	Yasaḥ	91	18
56	Mahaḥ	206	—
57	Sarṇikam	—	—
58	Svrtikam	—	—
59	Satinam	3	3
60	Gahanam	2	2
61	Gabhiram	23	2
62	Gambharam	1	1
63	Im	210	—
64	Annam	63	—
65	Haviḥ	138	—
66	Sadma	36	—
67	Sadanam	76	—
68	Rtam	572	91
69	Yoniḥ	194	50
70	Rtasya Yoniḥ	8	- (birth place of water)
71	Satyam	186	—
72	Niram	—	—
73	Rayiḥ	300	—
74	Sat	87	—
75	Pūrṇam	15	- (fill with water)
76	Sarvam	27	—
77	Akṣitam	25	3
78	Barhiḥ	139	—
79	Nama	94	18
80	Sarpiḥ	11	—
81	Apah	550	456
82	Pavitram	106	—



83	Amṛtam	233	18
84	Induḥ	320	—
85	Hema	1	—
86	Svaḥ	81	—
87	Sargah	32	1
88	Sambaram	22	—
89	Abhvam	21	1
90	Vapuḥ	19	1
91	Ambu	—	—
92	Toyam	—	—
93	Tūyam	22	—
94	Kṛpitam	1	1
95	Sukram	100	—
(adjective to water I. 45.10)			
96	Tejaḥ	7	—
97	Svadhā	108	12
98	Vari	—	—
99	Jalam	—	—
100	Jalaṣam	3	1
101	Idam	178	4

From the above study it is seen that twelve words listed as synonyms of water are not at all used in the *Vedas*. And most surprisingly fifty three words are not at all used in the sense of water.



### 13. NADINAMANI

The following thirty seven words are listed as synonyms of river<sup>458</sup>. Yaska in his *Nirukta* (2.24)<sup>459</sup> gives the derivation of the word *nadyaḥ* as "they are so called because they are roaring."

1. *Avanayaḥ* : The word and its forms occur in sixteen places. In three places Sayana interpretes it as a river or water (V.85.6; *avanih* I.16.10; V.11.5). The form is also listed under *aṅgulinamani* (*Nigh*.2.5.11). Yaska in his *Nirukta* says that it is the synonym of fingers also and he derives it as "*Avanayaḥ*" means fingers: they promote actions<sup>460</sup>. "(For details refer supra to *prthvinamani Nigh*.1.1.9).

2. *Yavyaḥ* : The word with its form occurs in three places. Only its form *yavyabhiḥ* which occurs in *RV*. VIII.98.8, is interpreted as river (i.e. *nadibhiḥ*). Sayana points out that it is listed in the synonyms of river. The other form *yavya* which occurs in two places (I.167.4; 173.12), is used in the sense of mixture (*misrasīla*).

3. *Khah*: Its form *kham* occurs in two places (II.28.5; VI.36.4). It is interpreted as river, from the root *khan*.

4. *Sirāḥ*: The word and its forms occur in seven places. In four places it is used in the sense of river; and in X.97.9 it is explained as '*sarnasilah patatrinīḥ*.' The *RK* is addressed to *osadhi*.

*Sirā* occurs in two places and it means *sirani* (plough).

5. *Srotyaḥ*: The word and its form occurs in two places in the sense of river. The form *srotyabhiḥ* is interpreted as *sravāṇa sīlābhiradbhiḥ* (III.39.9).

6. *Enyaḥ*: It occurs in two places (*RV*.V.53.7; VIII.69.10) and is explained as rivers.

7. *Dhunayaḥ*: The word and its forms occurs in twenty nine places. In five

- 458 1.अवनयः 2.यव्याः (यहवयः) 3. खाः 4.सीराः 5.स्रोत्याः 6.एन्वः 7.धुनयः 8.रुजानाः  
9.वक्षणाः 10.खादो अर्णाः 11.रोधचक्राः 12.हरितः 13.सरितः 14.अगुवः 15.नभ्रन्वः  
16.वृषः 17.हिरण्यवर्णाः 18.रोहितः 19.सस्रुतः 20.अर्णाः 21.सिन्धवः 22.कुल्याः 23.वर्षः  
24.उर्व्यः 25.इरावत्यः 26.पार्वत्यः (वार्वत्यः) 27.स्रवन्त्यः 28. ऊर्जस्वत्यः 29.पर्यस्वत्यः  
30.तरस्वत्यः 31.सरस्वत्यः 32.हरस्वत्यः 33.रोधस्वत्यः 34.भास्वत्यः 35.अजिराः 36.मातरः  
37.नद्यः।

459 नद्यः कस्मात् । नदना इमा भवन्ति । शब्दवत्यः ।

460 निरु.3.9. अवनयो अङ् गुल्यो भवन्ति । अवन्ति कर्माणि ।



places it is used in the sense of river (II.30.2; 15.5. V 87.3; I.174.9 and VI.20 12). Sāyaṇa interpretes the word in II.15.5 as that which washes the sins of praisers, and in I.174.9 he explains it alternatively as a demon<sup>461</sup>. In other places it is interpreted as *kampayitaraḥ*. It is used as adjective to gods like maruts, Indra etc-

Yaska says "*Dhuniḥ* (shaker) is derived from the root *dhu* (to shake) (*Niru*.5.12)<sup>462</sup>.

8. *Rujanaḥ*: The word occurs only in one place (I.32.6)<sup>463</sup>. Sāyaṇa interpretes it as river quoting yaska's *Nirukta* (6.4): "*Rujanaḥ* means rivers. They break (*rujanti*) their." The form *rujan* which occurs in five places means breaknig (*bhanjan*).

9. *Vakṣaṇaḥ*: The word and its forms occur in fourteen places. In eleven places it is used in the sense of river. In I.134.4 Sayana quotes *Nighaṇṭu* and places *vakṣaṇaḥ* before *rujanaḥ*, in the extent *Nighaṇṭu*, *rujanaḥ* is placed before *vaksanah*<sup>464</sup>. In VI. 23.6, he explains *vaksanani* as *vahakani stotrani*.

10. *Khado arṇaḥ*: This word occurs in V.45.2 and sāyaṇa interpretes it as rivers<sup>465</sup>.

The word in the *Nighaṇṭu* is listed, taking from *padapāṭha* of the *R̥gveda*. Here the word is taken from *samhita* itself. In the *Padapāṭha* it is read as *khadaḥarṇaḥ*.

11. *Rodhacakraḥ*: The word occurs only in one place (I.190.7). Sayana states that it belongs to *nadinamani* and interpretes it as river<sup>466</sup>.

The word *rodhah* also occurs in the *RV*. in two places. (i.e. IV.5.1; X.48.2). They are interpreted as *anirodha* and *rodhakaharta* respectively.

12. *Haritaḥ*: The word with its forms occurs in thirty-nine places. Nowhere it is used in the sense of river. In nineteen places it is used in the sense of horse or river. In nineteen places it is used in the sense of horse and in rest of the

461 धुनोतिस्तोतृणां पापानीति धुनिः परुष्णी नदी । ताम् । 1.174.9. वाङ्मवतीः ।

अथवा। धुनिर्नाम जलप्रतिरोधकारी असुरः ।

462 धुनि धुनातेः ।

463 सायणभाष्य । रुजानाः । "रुजो भङ्गे" रुजन्ति कूलानीति रुजाननद्यः । "रुजानानद्यो भवन्ति रुजन्ति कूलानि ( निरु.6.4.) इति यास्कः ।

464 नदीनामैतत् । "वक्षणाः रुजानाः" (निघ. 1.13.9.)

इति तन्नामसु पाठात् ।

465 खादो अर्णाः भक्षितकूलोदकाः । कूलंकषा इत्यर्थः । नद्यश्चैवंरूपा भवन्ति ।

466 नदीनामैतत् । रोधनशीलानि चक्राणि यासु तास्तादृश्यः कूलं क्रममाणाः वा ।



places it is used as adjective (*haritavarṇa*). (For details refer supra to *dinamāni Nigh.1.6.8*). The word is listed also in *angulinamāni* (*Nigh.2.5.12*) (*Nirukta* 4.10).

13. *Saritaḥ*: The word occurs in two places. It is interpreted in the sense assigned (*RV.III.58.6; VII.70.2*).

14. *Agruvaḥ*: The word occurs in nine places. In four places it is interpreted in the sense of a river (*I.191.4; IV.29.13; IV.19.7; VII.2.5*). In four places it is used in the sense of fingers (*I.140.8; III.29.13; IX.1.8; 66.9*). The word is also listed under synonyms of fingers (*V.25.1*). The form *agruḥ* (*I.44.7*) is explained as *agragami*.

15. *Nabhanvaḥ*: The word occurs in only one place (*IV.19.7*), not in the sense assigned. Sayāṇa explains it: *satruṇām himsakaḥ* (*sena iva*).

16. *Vadvaḥ*: The word with its forms occurs in twelve places. It is not interpreted in the sense assigned. Generally it means bride, and in two places *vadhu* is explained as *indrapatnī* (*V.37.3; X.27.12*). In *V.47.6* it is explained as rays which are *vadhusthaniyaḥ*.

17. *Hiraṇyavarṇaḥ*: The word occurs only in *RV .II.35.9*. In fact it is an adjective of the waters. (Refer supra to *hiraṇyamanāni 1.2.5*).

18. *Rohitaḥ*: The word with its forms occurs in seventeen places. Nowhere it is used in the sense of river. The form *rohita* is interpreted as *rohitavarṇau asvau*, in all the places. In other places it is used as adjective (red).

19. *Sasrutaḥ*: The word occurs in three places (*I.141.1; IV.28.1; IX.28.1*). It is not used in the sense assigned. In *IV.28.1* Sayāṇa interpretes it as adjective to water. (*Saranasilāḥ āpaḥ*).

20. *Arṇaḥ*: The word and its forms are used in forty places. Only in *V.41.14* it is used in the sense of river, and in thirty two places as water (refer supra to *udakanāmāni 1.12.1*). In the remaining seven places it is interpreted as *tejas*, *jyoti* and as adjective i.e. *arāṇiya*.

21. *Sindhavaḥ*: The word with its forms occurs in two hundred and nine places. In one hundred and two places Sayāṇa interpretes it as river including the river known as Sindhu along with other rivers Gangā, Sutadri (*III.3.5*) Sarasvati and Vipat (*III.53.9*). The form *sindhuh* is interpreted as *abhimani devata* of water in twenty places. In fifteen places, it is used to mean *samudra*. In rest of the places it is explained as *syandanasilā āpaḥ* i.e. flowing water. In *X.67.12* the word is interpreted as seven rivers i.e. the Gangā etc. Yāska explains the word *sindhu* in his *Nirukta* (5.27) as *sindhuh sravaṇāt*. A river is so called from flowing (*sru*).

22. *Kulyaḥ*: The word occurs in three places in the sense assigned. *Kulyaḥ-iva* is explained as (*III.45.3*) *Krtrimasaritaḥ* (*Somaḥ*).

23. *Varyaḥ*: The word does not occur in any of the *Vedas*.



24. *Uryaḥ*: The word does not occur in the form. *Uryaḥ* occurs (I.146.2) in the sense of death. (For details see supra to *Nigh. Prthivinamadheyani.1.1.10*).

25. *Iravatyāḥ*: The word does not occur. The forms *iravat*, *irasvatih*, *ira*, occur in four places and *iravat* in three places; but not in the sense of river. They are used in the sense of 'anna'. The word *ira* is listed in *annanamani*. *Ira* (V.83.4) is used to mean 'earth.'

The word *ira* means food and *iravat* is interpreted as possessing of food.

26. *Parvatyaḥ*: The word does not occur in any of the *Vedas*.

27. *Sravantyaḥ*: Its form *sravantih* occurs in four places (I.32.14; 174.9; VI.20.12; X.104.8) and is used in the sense of river. In I.32.14 Sayana explains it as *ekonaṣatasamkhyakah nadih*. In fact the word is an adjective (flowing).

28. *Urjasvatyaḥ*: Its form *urjasvatih* occurs in X.169.1. It is interpreted as *rasavatih* (*oṣadhi* full of juice).

29. *Payasvatyaḥ*: The word does not occur. Its forms *payasvati* and *payasvatih* occur in five places in the sense of river. (Refer supra to *ratrinamani* 1.7.14) (*Payāḥ* is listed in *Nigh.1.12.37* and 2.7.3).

30. *Tarasvatyaḥ*: The word does not occur in any of the *Vedas*.

31. *Sarasvatyaḥ*: This form does not occur but other forms occur in seventy one places. The word *Sarasvathi* is used in the sense of river or river-goddess in forty nine places. (For details refer supra to *vannamani*) (*Nigh.1.11.22*).

32. *Harasvatyaḥ*: Only its form *harasvati* occurs in II.23.6; but not in the sense assigned. It is used as adjective (*vegavati*) to *durbudhi*.

33. *Rodhasvatyaḥ*: Only its form *rodhyasvatih* occurs in one place (*RV.I.38.11*) in the sense possessing a bank (*kulayukta nadih*)<sup>467</sup>. In fact the word is an adjective.

34. *Bhāsvatyaḥ*: Its form *bhasvati* occurs in two places (I.92.7; 113.4); but not in the sense of river. It is used as an adjective (lustrous).

35. *Ajiraḥ*: The word and its forms occur in seventeen places. It is not used in the sense assigned. Sayana interpretes it as either *gamanasila* or *kṣipra* in all the places. The word *ajiram* is listed in the *kṣipranamāni* (2.15.3).

36. *Mātarah*: The word with its forms occur in two hundred and one places. Sayana interpretes it in nine places, in the sense of river or *vṛṣṭyudaka*. *Matara* occurs in twenty five places, in the sense of *dyāvapṛthivi*. In other places it is used in various senses such as mother, earth, cow, *uṣas* etc. The rivers are

467 1.38.11. रुधिरावरणे रुणद्धि स्रोतः इति रोघः कूलम् ।

तद्युक्ता रोघवत्यः (निरु.6.1.) रोघः कुलं रुणद्धि स्रोतः ।



figuratively called 'mothers' as they nourish the beings.

37. *Nadyah*: The word with its forms occurs in seventy places. In sixty two places it is used in the sense of river. In six places it is explained as *vasativariṣu*. In II.74.2 the form *nadināmi* is interpreted as *stutinam* and *nadi-iti* is explained as *nadane dyāvapṛthivyaū* (RV.I.135.9).

The above discussion may be summarised in a tabular form:

Words	No. of times they occur in the RV.	No. of times used in the sense assigned
1 <i>Avanayaḥ</i>	16	3
2 <i>Yavyaḥ</i>	3	1
3 <i>Khāḥ</i>	6	2
4 <i>Sirāḥ</i>	7	4
5 <i>Srotyāḥ</i>	2	2
6 <i>Enyaḥ</i>	2	2
7 <i>Dhunayaḥ</i>	29	5
8 <i>Rujanaḥ</i>	1	1
9 <i>Vakṣanaḥ</i>	14	11
10 <i>Khado-araṇaḥ</i>	1	1
11 <i>Rodha-cakrāḥ</i>	1	1
12 <i>Haritaḥ</i>	39	-
13 <i>Saritaḥ</i>	29	92
14 <i>Agruvaḥ</i>	9	2
15 <i>Nabhanvaḥ</i>	1	-
16 <i>Vadhvaḥ</i>	12	-
17 <i>Hiranyavarṇaḥ</i>	1	1
18 <i>Rohitaḥ</i>	17	-
19 <i>Sasrutaḥ</i>	3	-
20 <i>Arṇaḥ</i>	40	1
(in thirty two places as water)		
21 <i>Sindhavaḥ</i>	209	102
22 <i>Kulyaḥ</i>	3	3
23 <i>Varyaḥ</i>	-	-
24 <i>Ūryaḥ</i>	67	-
25 <i>Irāvatyāḥ</i>	4	-
26 <i>Parvatyaḥ</i>	-	-
27 <i>Sravantyaḥ</i>	4	4
28 <i>Urjasvatyaḥ</i>	1	-
29 <i>Payasvatyaḥ</i>	5	-
30 <i>Tarasvatyaḥ</i>	-	-
31 <i>Sarasvatyaḥ</i>	71	49



32	Harasvatyaḥ	1	1
33	Rodhasvatyaḥ	2	-
34	Bhasvatyaḥ	2	-
35	Ajiraḥ	17	-
36	Mataṛaḥ	201	9
37	Nadyaḥ	70	62

From the above study we can come to the conclusion that three words are not used in the *Vedas* and fifteen words are not used in the sense of river. Seventeen words occur only in less than five places; sixteen words are used in the sense of river less than five times.



## 14. ASVANAMANI

The following twenty six words<sup>468</sup> are listed as synonyms of horse. Yāska states that the last eight are always used in the plural number. Asva is so called because it trots on the road, or it eats too much<sup>469</sup>.

1. *Atyah*: The word occurs in sixty eight places. In fifty six places it is used in the sense of horse. In twelve places it is used as adjective to *kavim aditya* etc (*atana-silah*). Sāyaṇa explains it in I.163.10<sup>470</sup>. Yāska explains *atyah* as racers (*atanah*), as they make efforts like swans in rows (*atyah*, *atanāh*, *hamsa iva sroniso yatante* - *Niru.4.13*).

2. *Hayah*: The word and its forms *hayah* and *hayebhih* occur in three places (each in one place). In two places it is used in the sense assigned. In IX.107.25 *hayah* is explained as *gantarah* by Sāyaṇa.

3. *Arvā*: The word and its forms occur in twenty four places. In ten places it is interpreted as horse. In rest of the places it is used as adjective (*aranakusalah*) to *Vayu*, *Aditya*, *Soma* etc.

4. *Vāji*: To avoid confusion, only the following forms<sup>471</sup> are considered here on the basis of their interpretation by Sāyaṇa. The other forms occur in various lists of synonyms as shown below<sup>472</sup>.

In one hundred and seventy six places the word occurs, in thirty places it is used in the sense of horse. In forty four places it is used in the sense of *anna*

- 468 1.अत्यः 2.हयः (हेत्यः) 3.अर्व 4.वाजी 5.सत्तिः 6.वह्निः 7. दधिक्राः 8.दधिक्रावा 9.एतावः (ग्वा) 10.एताशः 11.पैद्वः 12.दौर्गहः 13. औसैश्रवसः 14.ताक्षर्यः 15.आशुः 16.ब्रध्नः 17.अरुषः 18.माश्वत्त्वः 19. अव्यथयः (व्यथयः) 20. श्येनासः 21.सुपर्णाः 22.पतङ्गाः 23.नरः 24.ह्वार्याणाम् (वार्याणाम्) 25.हंसासः 26.अश्वाः ।

- 469 निरुक्त ( 2.27.) अश्वनामान्युत्तराणि षड्विंशतिः । तेषामष्टा उत्तराणि बहुवत् । अश्वः कस्मात् । अश्वनुते ध्वानम् । महाशनो भवतीति वा ।

- 470 अतनशीलाः । यद्यप्ययमश्वनाम तथाप्यश्वशब्दस्य वक्ष्यमाणत्वात् अयं यौगिको ऽवगन्ताव्यः ।

- 471 वाजी, वाजीनः, वाजिनम्, वाजिनः, वाजिना, वाजिना, वाजिना, वाजिभिः, वाजिनानि, वाजिनाम्, वाजिनेषु.

- |              |                        |      |      |
|--------------|------------------------|------|------|
| 472 1)वाजः - | अन्ननामानि 2.7.2.      | निघ. | निघ. |
| 2)वाजिनः     | पदानि 5.6.30.          | "    | "    |
| 3)वाजिनी     | उपोनामानि 1.8.7.       | "    | "    |
| 4)वाजिनीवती  | उपोनामानि 1.8.8.       | "    | "    |
| 5)वाजे       | संग्रामनामानि 2.17.42. | "    | "    |



(including *havirlakṣaṇa*). In rest of the places it is interpreted as adjective i.e. *balavān*, *vegavān* etc. Yāska interpretes the word as "swift runner: he trots on the road with speed" (*Niru.2.28*)<sup>473</sup>.

5. *Saptiḥ*: The word with its forms occurs in twenty two places. It is used in the sense assigned. In some places it is used as adjective to horse. Yaska explains the form *sapteḥ* as racer (*saraṇasya*) (*Niru.9.3*).

6. *Vahniḥ*: the word with its forms occurs in sixty six places. In six places it is used in the sense of horse, including the three which are used as adjectives to horse: *vahanasilah* (*asvaḥ*) (I.3.9.; VII.73.4; IX.64.19). In rest of the places it is interpreted as *vodharah*. Sāyaṇa quotes Yāska (*Niru.8.3*) while explaining the *RK.II.37.3* "*vahnayo vodhara iti Yāskan uktatvāt*" (the team of horses which draws the chariot).

7. *Dadhikrah*: The word occurs with its forms in eleven places. It is used both in the sense of a horse and deity (*asvābhimāni-devatā*).

The word is also listed in the fifth chapter (4.9) of the *Nighaṇṭu*. Yaska in his *Nirukta* (2.27) says that the word is so called because "it runs while bearing a rider on its back, or it neighs while bearing a rider on its back, or it has a good form while bearing a rider on its back."<sup>474</sup>

8. *Dadhikravā*: The word with its forms occurs in four places in the sense of a horse and a deity (IV.40.2; VII.44.4 *dhadhikravā asvarupo devaḥ*).

9. *Etagvaḥ*: Only its forms *etagva* and *etagvaḥ* occur in three places in the sense assigned (VII.70.7; I.115.3; VIII. 70.7).

10. *Etasaḥ*: The word with its forms occurs in twentyone places. In thirteen places it is used in the sense of horse. In six places it used to mean a seer of that name. In two places it is interpreted as adjective (*etasavarṇaḥ*). While explaining the *RK.I.121.13* Sāyaṇa explains it as the name of sun's horse and quotes TS<sup>475</sup>.

11. *Paidvaḥ*: The word occurs in two places in the sense assigned (I.116.6;

473 वाजी वेजनवान् । क्षेपणमनुतूर्णमनुतेऽध्वानम् ।

474 दधिक्वा इत्येतत् दधत् क्रामतीति वा । दधत् क्रन्दतीति वा । दधदाकारी भवतीति वा ।

तस्याश्ववद्देवतावच्च निगमा भवन्ति ।

475 1.121.13.एतशेति सूर्याश्वस्याख्या । तथा च श्रूयते- "एतशेन त्वा सूर्यो देवतां गमयतु

(तै.सं. 1.6.4.6.) इति ।

7.63.2.एतश-वर्णः हरितवर्णोऽश्वः । "एको अश्वो वहति सप्तनामा (ऋ.1.164.2.)

1.54.6.एति गच्छतीति एतशः ।



IX.88.4). Sayana explains it as *pēdoh sambandhi, patanasīlah sīghragāmi (asvāh)*.

12. *Daurgahah*: Its form *daurgahe* occurs in one place (i.e.IV.42.8). It is not used in the sense assigned. Sayana explains it as *durgahasya putre purukutse*.

13. *Aouccaisravasaḥ*: The word does not occur in the *R̥gveda*. It is used in the AV.XX.128.15.16.1, in the sense of Indra's horse. The form is the derivative of the word *uccaisravas*, which is not used in the *Vedas*.

14. *Tārksyaḥ*: The word with its form *tarksyam* occurs in two places (I.89.6; X.178.1). They are used in the sense of *garutman* or *suparna*, son of *Ṛkṣa*.

Yaska in his *Nirukta* (10.26) explains the word as i) he dwells (*kṣayati*) in the crossed over place (*tr*) (i.e.atmosphere;ii;)he protects (*rakṣati*) objects quickly (*tūrṇam*) or iii) it is derived from the root as to pervade<sup>476</sup>. The word is listed also in the fifth chapter of the *Nighaṇṭu* (5.4.17).

15. *Āsuh*: The word occurs with its forms in ninety three places. In eighteen places it is explained in the sense of horse. In rest of the places it is used as adjective *sīghragāmi* or *vyāpanasīla*.

16. *Bradhnah*: The word and its forms occur in ten places. It is not used in the sense of a horse. In three places it is used in the sense of *Mahaṭ* and in three places as *aditya*. In VIII.77.7 *satabradhna* is explained as *satāgrah sīghragāmanāya*. The word is listed in *mahannāmāni* also (*Nigh.3.3.2*).

17. *Aruṣaḥ*: The word and its forms occur in sixtyfive places. Only its form *aruṣā* is interpreted in all the five places in the sense of two horses. In VII.42.2 the word is used as adjective to horse. In rest of the places it is used as adjective (*ārocāmāna*). The word *aruṣam* occurs in the third chapter (3.7.15;) *aruṣi* in the first chapter (1.8.13) and *arusati* in the second chapter 12.14.65) of the *Nighaṇṭu*.

18. *Māmscatvaḥ*: Its two forms occur in two places. In one place it is used in the sense of horse and in the other place as *cātaka*<sup>477</sup>.

19. *Avyathayaḥ*: The word and its forms occur in seven places. They are not used in the sense assigned. They are used as adjectives meaning *vyathārahita*. Only in VII.69.7 the form *avyathibhiḥ* is used as adjective to *asvāiḥ*.

20. *Syenasaḥ*: The word occurs in six places. Only in two places (I.118.4;

476 तीर्णेऽन्तरिक्षे क्षियति । तूर्णमर्थं रक्षति । अश्नोते वा

477 9.97.54.मांश्चेत्वे । अश्वनामैतत् । मधुचरतीति । अश्वैः क्रियमाणे युद्धे ।

9.97.52.मांश्चेत्वे मन्यमानानां चातके ।



IV.6.10) it is used in the sense of horses. In two places it is used in the sense of a bird called falcon (*syena*) (X.77.5; 127.5). In the other two places it is used as adjective (VII.20. 10.; X.92.6 *samsaniyagatayah*). Yāska says "falcon is so called because it swoops in an admirable manner (*syenaḥ samsaniyṁ gacchati*) (Niru.4.24). The word *syenaḥ* is listed in the fifth chapter of the *Nighantu* (5.5.1).

21. *Suparṇaḥ* : The word occurs in six places. Only in two places it is used in the sense of horse (IX.86.37; VI.75.11). The word is also listed in *raśmināmani* (Nigh.1.5.15). The form *suparṇaḥ* is listed in the fifth chapter (5.4.31). The word is interpreted in the rest of the places as rays, falcon etc.

22. *Patangaḥ* : The word and its forms occur in nine places. Nowhere it is used in the sense of a horse, but in two places it is used as adjective to horses (I.118.4;5). In four places it is interpreted as the sun (I.163.6; X.177.1, 2; X.189.3). The form *patangarah* is interpreted as *dadhikrāvā devaḥ* (IV.40.2). *Patangaiḥ* is explained as *rathaiḥ* in I.116.4.

23. *Naraḥ* : The word occurs in three hundred and eight places with its other forms. Nowhere it is used in the sense of horse. Śāyana while explaining the *RK.V.54.8* says that the word is used in that context as *asvasāmānya*.<sup>478</sup> In fifty places it gives the meaning of man. In rest of the places it is used as adjective (mainly i.e. heroic).

24. *Hvāryāṇam* : This word occurs only in *RV.V.9.4* in the sense of horse.

25. *Hamsaḥ* : The word occurs in four places. only in IV.45.5 it is interpreted as adjective to horse (*adhvani sikhram gantāraḥ (asvaḥ)*). In rest of the places it means swans (II.34.5; VII.59.7; IX.97.8).

26. *Asvaḥ* : The word with its forms occurs in three hundred and seventy two places. The word occurs in the sense of horse in three hundred and forty five places. It is used as an adjective 'vyāpta' or to mean 'carrier' (*vāhana*) in rest of the places.

The above discussion may be summarised in a tabular form:

Words	No. of times used in the RV	No. of times used in the sense assigned
1 Atyaḥ	68	56
2 Hayāḥ	3	2
3 Arvā	24	10
4 Vāji	176	30

478 नरः नराकारो नेतारो वा । मरुतो नियुत्वन्तः । अयं शब्दोऽत्राश्वसामान्ये वर्तते । नितरां यवनवन्तोऽश्ववन्तो ग्रामजितो ग्रामस्य जेतारो नर इव मनुष्या इव तथा भवन्ति।



	Words	No. of times used in the RV	No. of times used in the sense assigned
5	Sapthiḥ	22	22
6	Vahniḥ	66	6
7	Dadhikraḥ	11	11
8	Dadhikravā	4	4
9	Etagvaḥ	3	3
10	Etasaḥ	21	13
11	Paidvaḥ	2	2
12	Daurgahaḥ	1	1
13	Uccaisravasah	-	-
14	Tarkṣyaḥ	2	-
15	Asuḥ	93	18
16	Bradhnaḥ	10	-
17	Aruṣaḥ	65	5
18	Maṁscatvaḥ	2	1
19	Avythayaḥ	7	-
20	Syenasah	6	2
21	Suparṇaḥ	36	2
22	Pataṅgaḥ	9	-
23	Naraḥ	308	1 (asvasamanya)
24	Hvāryāṇām	1	1
25	Hamsāsaḥ	4	-
26	Asvaḥ	372	345

From the above study it is clear that one word is not used in the *RV*. and six words are not used in the sense of a horse. Seven words are used in the *Rgveda* only less than five times.



## 15. UPAYOJANĀNI

The following ten words are listed here.<sup>479</sup> Yaska in his *Nirukta* (2.28) says that, they mention the specified gods for the knowledge of association.<sup>480</sup> The carrier animals of the different divinities are stated here.

1. *Hari Indrasya* : The word *hari* occurs in eightyfive places. Its other forms occur in one hundred and thirty four<sup>481</sup> places. In all these places it is used in the sense of a horse. In some places the horse belongs to *soma* also (i.e. I.104.1 *haribhyām*). But the form *hari*, is exclusively interpreted as Indra's horses. Sāyaṇa explains in his interpretation quoting *TS* and *Nighaṇṭu*<sup>482</sup>.

2. *Rohito-gneḥ* : The word *rohita* occurs in five places in the sense assigned (I.14.12; VII.42.2; I.94.10; II.10.2; III.2.3). Sayana interpretes them as horses of Agni, quoting *Nighaṇṭu*<sup>483</sup> (refer supra to *nadinamani* 1.13.18).

3. *Harita-ādityasya* : The word *harit* occurs in twelve places in the sense assigned. Sāyaṇa interpretes them as either rays or horses (I.130.2). It is interesting to note that to support his interpretation once he quotes *Nighaṇṭu*, by name and in the other places he quotes *Nirukta*.<sup>484</sup> (Refer *Nigh.* 1.6.8; 1.13.12 and 2.5.12).

4. *Rāsabhāvaśvinoḥ* : The word *rāsabha* occurs in five places with its forms. Sāyaṇa explains it as *vāhana* of Asvins. He explains the word as 'adonkey in place of a horse' (*aśvasthānīyasya gardabhasya*) (I.34.9).

5. *Ajaḥ puṣṇaḥ* : The word *aja* and its compound forms (*aja - aśvaḥ*, *aja-aśvam*) occur in eight places (VI.57.3; X.26.8; I.134.42; VI.55.3; VI.58.2;

- 479 1.हरी इन्द्रस्य 2.रोहितोऽग्नेः 3.हरित आदित्यस्य 4.रांसभावश्विनोः 5.अजाः पूष्णः 6.पृषत्यो मरुताम् 7.अरुण्यो गाव उषसाम् 8.श्यावाः सवितुः 9.विश्वरूपा बृहस्पतेः 10.नियुतो वायोः ।  
 480 दशोत्तराण्यादिष्टोपयोजनानीत्याचक्षते साहचर्यज्ञानाय ।  
 481 हरिभिः, हरिभ्याम्, हरिम्, हरीणाम् ।  
 482 हरि शब्द इन्द्ररथस्य वोढारौ अश्वौ आचष्टे । तथा च श्रुत्यन्तरं- " हयैः स्याता " इति, "हरिभ्यां त्वेन्द्रो देवतां गमयतु" (तै.सं.1.4.18.1, 1.6.4.3.) इति च । एतदेवाभिप्रेत्य निघण्टुकार आह - "हरी इन्द्रस्य" ( अनघ.1.15.1.) इति । ऋ.1.5.2. हरी एतन्नामातौ द्वावश्वौ सारथयः । इन्द्र-संबन्धिनोरश्वयोः हरिनामत्वं हरी इन्द्रस्य रोहिताम्नेः" (नि.1.15.1.) इति पठितम् ।  
 483 ऋ.1.94.11.रोहिता लोहितवर्णौ । रोहितइत्यग्नेरश्वस्याख्या "रोहितोऽग्नेः" (निघ.1.15.2.) इति दर्शनात् (रोहितेन त्वा ऽग्निदैवतां गमयतु" (तै.सं.1.7.4.3.) इति हि तत्र व्याख्यातम् ।  
 484 ऋ.1.50.8.हरितः अशवाः रसहरणशीला रश्मयो वा । हरितः इति आदित्याश्वानां संज्ञा, "हरित आदित्यस्य" (निघ.1.15.3.) इति निघण्टावुक्तत्वात् ।  
 7.60.3.सप्तहरितः । हरिद्वर्णानश्वान् । "हरित आदित्यस्य " इति हि निरुक्तम् । (द्र. ऋ. 1.138.4. अज अश्व )



IX.67.10; VI.55.4). They are used as *vahana* of *puṣan*. Sayana explains them quoting both the words i.e. *Nirukta* and the *Nighantu* naming Yaska as the author<sup>485</sup>.

6. *Prastyo marutam* : The word *prati* occurs with its forms in nineteen places. It is used in the sense assigned. Sayana explains it quoting the *Nighantu* and the *Nirukta* in many places. (a few examples are given below)<sup>486</sup>.

7. *Arunyo gāva uṣasām* : The words *arunyo gāvaḥ* occur in fifteen places. They are used in the sense assigned. Sayana explains it as the vehicle of *Uṣas*. i.e., rays are called the vehicle of *Uṣas*. He quotes in detail<sup>487</sup>.

8. *Syāvāḥ savitūḥ* : The word *syava* with its forms is used in nine places (I.35.5; V.126.3; VI.48.6; VII.46.23; I.100.16; II.10.2; X.68.11; V.61.9; V.48.6). Sayana explains it as *syama varṇau asvau*. He quotes *Nighantu* (1.15.8) to interpret the word in *RV*.1.35.5 as *etannamakāḥ suryasyāḥ*.

9. *Visvarupa brāhaspateḥ* : The word *visvarūpa* occurs in twenty two places with its forms. Except in two places it is used in the sense of adjective to *Tvaṣṭā*, *Indra* etc. In one place, Sayana uses it as adjective to *Brāhaspati*'s vehicle with explanations<sup>488</sup>. In another place (I.161.6) he rejects the meaning horse and interpretes it as cow<sup>489</sup>.

485 ऋ.4.57.3. हे अजाश्व पूषन् । "अजाश्वेति पूषणमाह " (निरु.4.25.) इति यास्कः । "अजाः पूषणः " (निघ.1.15.5.) इति यास्कः ।

486 ऋ.1.186.8. पूषन् अश्वासः । पूषन् वर्णशिवः । " पूषत्वो मरुताम् (निघ. 1.15.6.) इति यास्कः ।

ऋ.1.86.4.पूषर्गः । पूषत्यः मरुद्वाहनस्य संज्ञा । पूषन्मो मरुतां ( निघ.1.15.6. ) इत्युक्तत्वात् ।

पूषर्गः श्वेतबिन्दुर्भद्रुक्ता मृगीः । ऋ.1.64.8.पूषत्य इति मरुतां वाहनस्याख्या । पूषत्यः

श्वेतबिन्दुडिकता मृग्य इत्येवैवर्त्मिकाः । नागावर्णा मेघमालेति नैरुक्ताः ।

487 ऋ.1.124.11.अरुणानां गवाम् । प्रविद्राणां एतन्नामकानां अश्वानां वा । अरुण्यो गाव उपसाम् ।

"श्यावाः सविनुः" (निघ. 1.15.7-8) इति । यथा लोके वाहनसंगाह दृष्ट्वा प्रयाणमनुमीयते तथा

अत्रापि अरुणरश्मीनामश्वानां दर्शनात् उषा आगच्छतीत्यध्यवसीयते । यद्वा अरुणानां रश्मीनां समूहं युङ्क्ते ।

ऋ.1.49.1.अरुणस्ववः, अरुणवर्णा गावः । अरुणाः स्ववोयासां तास्तथोक्ताः । अत्र वत्सानां आरुण्य प्रतिपादनात् मातृणामपि तथात्वं गम्यते । "पेनृकमश्वानुहरन्ते । मातृकं गावो अनुहरन्ते" (पा. प.1.3.21.5.) इति गौनदीयः । तासां च उषोवाहनत्वं निघण्टावुक्तम्- "अरुण्यो गाव उपसाम्" (नि 15.7) इति ।

ऋ.10.61.4.अरुणीषु अरुणवर्णासु गोषु । "अरुण्यो गाव उपसां इति निरुक्तम् । उपःकाले

488 ऋ.3.62.6. विश्वरूपम् । व्याप्तरूपम् । यद्वा । विश्वरूपनामकगोवाहनोपेतम् । तथाच मन्त्रवर्णः- "बृहस्पतिविश्वरूपसुपजात " (कृ.1.161.6) इति ।



10. *Niyto vayoh*: The word with its forms is used in the sense of *asva* (vehicle) in all the thirty-six places. But it is also used with Asvins, Indra and others, as their vehicles (VI.62.11; VI.45.21). In three places Sayana clearly states that it is the vehicle of Vayu.<sup>490</sup>

On the basis of the above discussion the following observations may be noted down:

I. Unlike in the other lists of synonyms, here the author gives the name of the vehicle specified for each god or goddess.

II. They are used in many places in the sense assigned.

III. Sayana quotes either *Nighaṇṭu* or *Nirukta* while explaining the word at least in one place, except in the case of two words (i.e. *rāsabhavasavinoḥ* and *visvarupa brahaspateḥ*).

Verbs	No. of times used in the RV	Used in the sense assigned
1. <i>Bhṛāṣṭe</i>	1	
2. <i>Bhṛāṣṭā</i>	1	
3. <i>Bhṛāṣṭā</i>	1	
4. <i>Bhṛāṣṭā</i>	1	
5. <i>Bhṛāṣṭā</i>	1	
6. <i>Bhṛāṣṭā</i>	1	
7. <i>Bhṛāṣṭā</i>	1	
8. <i>Bhṛāṣṭā</i>	1	
9. <i>Bhṛāṣṭā</i>	1	
10. <i>Bhṛāṣṭā</i>	1	
11. <i>Bhṛāṣṭā</i>	1	
12. <i>Bhṛāṣṭā</i>	1	
13. <i>Bhṛāṣṭā</i>	1	
14. <i>Bhṛāṣṭā</i>	1	
15. <i>Bhṛāṣṭā</i>	1	
16. <i>Bhṛāṣṭā</i>	1	
17. <i>Bhṛāṣṭā</i>	1	
18. <i>Bhṛāṣṭā</i>	1	
19. <i>Bhṛāṣṭā</i>	1	
20. <i>Bhṛāṣṭā</i>	1	
21. <i>Bhṛāṣṭā</i>	1	
22. <i>Bhṛāṣṭā</i>	1	
23. <i>Bhṛāṣṭā</i>	1	
24. <i>Bhṛāṣṭā</i>	1	
25. <i>Bhṛāṣṭā</i>	1	
26. <i>Bhṛāṣṭā</i>	1	
27. <i>Bhṛāṣṭā</i>	1	
28. <i>Bhṛāṣṭā</i>	1	
29. <i>Bhṛāṣṭā</i>	1	
30. <i>Bhṛāṣṭā</i>	1	
31. <i>Bhṛāṣṭā</i>	1	
32. <i>Bhṛāṣṭā</i>	1	
33. <i>Bhṛāṣṭā</i>	1	
34. <i>Bhṛāṣṭā</i>	1	
35. <i>Bhṛāṣṭā</i>	1	
36. <i>Bhṛāṣṭā</i>	1	

- 489 ऋ.1.161.6.विश्वरूपां नानारूपोपेता गाम् । यद्यप्यत्र गौरिति विशेषो न श्रुतः, तथापि पूर्व धेनुः कर्त्तव्यत्वात् पुरस्ताच्च, "ये धेनुं विश्वजुवं विश्वरूपाम्" (ऋ.4.33.8.) इति वक्ष्यमाणत्वाच्च विश्वरूपा गौरित्येवाधरसीयते । अत एव विश्वरूपाम् इत्यस्याश्वपत्तिरिति केचन आचक्षे तदसत् ।
- 490 ऋ.135.1.नियुत इति वायोरश्वानां नागधेयम्, "नियुतो वायोः" (निघ.1.15.10.) इति निरुक्तत्वात् ।
- ऋ.10.3.6.नियुद्धिः । "नियुतो वायोः" इति वायोरवा नियुतः । तद्युक्तैः वायुभिः संयुक्ता रश्मयः



## 16. JVALATI KARMAṆAḤ

The following eleven verbs<sup>491</sup> are listed meaning 'to shine'.

1. *Bhrājate*: This form of the verb occur only in one place (X.20.3). *Sayana* interpretes it as *bhasate* (shine). Its plural *bhrajante* is used in eight places. *Bhrajamanah* and other forms are used as participles.

2. *Bhrāsate*: It does not occur in the *RV.*; but the forms *bhrasayan* and *bhrasyam* occur each in the sense of shining in *RV.X.116.5*.

3. *Bhrāsyati*: This verb does not occur in the *Vedas*.

4. *Didayti*: The verb with its other forms is used in twenty places in the sense assigned.

5. *Socati*: It does not occur, but the other forms *socanti*, *socanta* occur once each (V.17.3; VIII.6.8) and are used as participles.

6. *Mandate*: It does not occur, but the forms *mandantu mandatu* (VI.17.3) occur. *Sāyana* interpretes them as *madayantu* and *madayaṭu* respectively.

7. *Bhandate*: The form *bhandate* is used to mean praised (*stūyate*). It is also used in other forms like *bhandanā bhandamānaḥ*. etc.

8. *Rocate*: The verb and its other forms occur in thirty one places in the sense assigned<sup>492</sup>.

9. *Jyotate*: This verb does not occur in the *Vedas*.

10. *Dyotate*: The verb does not occur. But the forms *dyotanaḥ* etc. are used as adjective to *uṣas*. (Refer supra to *uṣonāmāni Nigh.* 1.8.11).

11. *Dyumat*: It is not used as verb; but with its other forms is used as adjective in fifty two places in the sense light. The above discussion may be summarised, in a tabular form as follows:

Verbs	No. of times used in the RV	Used in the sense assigned
1 <i>Bhrājate</i>	1	1
2 <i>Bhrāsate</i>	-	-
3 <i>Bhrāsyati</i>	-	-(used as participle)
4 <i>Didayti</i>	20	-
5 <i>Socati</i>	-	20
6 <i>Mandate</i>	-	-(used as participle)
7 <i>Bhandate</i>	1	-
8 <i>Rocate</i>	31	-
		31

491 1, भ्राजते 2, भ्रासेते 3, भ्रास्येति 4, दीदयति 5, शोचति 6, मन्दते 7, मन्दते 8, रोचते 9, ज्योतते  
10, ज्योतते 11, द्युमत् ।

492 रोचते, रोचताम्, रोचत, रोचत, रोचन्ते रोचते, रोचसे, रोचय, रोचयत् ।



	Verbs	No. of times used in the RV	Used in the sense assigned
9	Dyotate	-	-
10	Dyumat	52	52



## 17. JVALATO NAMADHEYANI

The following eleven words are listed as synonyms of flame<sup>493</sup> (bright).

1. *Jamat*: The word does not occur but its compound with 'agni' i.e. *jamadagni* occurs in seven places with its other two forms. *Sāyaṇa* interpretes it as the name of a seer (*jamadagni*) while explaining the *Jamadagni-datta* in III.53.15; he interpretes it as *Jamadagnibhih prajvalitagnibhih rsibhih*.

2. *Kalmalikinam*: It occurs only once in the *RV*. II.33.8. *Sāyaṇa* interpretes it in the sense assigned quoting the *Nighaṇṭu*<sup>494</sup>.

3. *Janjanabhavan*: It occurs only once (VIII.43.8) in the *RV*. *Sāyaṇa* interpretes it as 'jvalan' and says it is listed in *jvalatikarma*.<sup>495</sup> But, it is not included in that list of the *jvalatikarmāṇaḥ* (Refer supra to *Nigh*.1.16).

4. *Malmalabhavan*: The word does not occur in *RV*. It occurs in *TS* in the sense of 'glittering'.

5. *Archih*: The word occurs with its forms in thirty places. *Sāyaṇa* interpretes it as either *tejas* or *rasmi*. He explains *arcisa* in VI.60.10 as '*jvalarupena tejasa*.'

6. *Socih*: The word with its forms occurs in sixtyfour places. *Sāyaṇa* explains it in the sense assigned; either as *dipti* or *jvala*. While explaining the *Rk*.X.16.4 he interpretes the word *socih* as *jvala visesah* with explanation<sup>496</sup>.

7. *Tapah*: The word with its forms occurs in twentyone places. In five places it is used in the sense of *tapa*, in three places as *yajnasadhana* (X.154.2; 169.2) in two places as *tejas* (VII.1.7; VI.5.4) and rest of the places it is interpreted as penance.

8. *Tejah*: the word and its forms occur in seven places in the sense of lustre. The word is also listed in *udakanamani* (refer supra to *Nigh*.1.12.96).

9. *Harah*: the word with its forms occurs in ten places. The form *harasa* which occurs in six places is interpreted as *tejas* or *tapa*. The form *harah* occurs in two places (X.87.25; 158.2) as adjective (*haraṇāsīla*). *Harasaḥ* occurs in one place (VIII.48.2) and is interpreted as *krodhasya*. *Sāyaṇa* says it is *krodhanama*. He quotes *Yāska* while explaining the word in *RV*.X.87.25: *Haras* is derived

- 493 1.जमत्, 2.कल्मलीकिनम्, 3.जञ्जणाभवन् 4.मल्मलाभवन्, 5.अर्चिः 6.शोचिः 7.तपः, 8.तेजः, 9.हरं, 10.हृणिः (पृणिः) 11.श्रुङ्गाणि ।
- 494 ऋ.2.33.8. ज्वलतो नामधेयमेतत् । (निघ .1.17.)। ज्वलन्तम् । कलयति अपगमयति मलमिति कल्मलीकं तेजः । तद्वन्तं रुद्रं नमस्य पूजय ।
- 495 ऋ.10.61.4.अरुणीषु अरुणवर्णासु गोषु । "अरुण्यो गाव उषसां इति निरुक्तम् । उषःकाले । ऋ.85.43.8. ज्वलम् । जञ्जणाभवन् मल्मलाभवन् " इति ज्वलतिकर्मसु पाठात् ।
- 496 ऋ.10.16.4. शोचिः शोकरेतुः ज्वालाविशेषः । तपः शोचिरर्चिः शब्दानां संतापतारतम्येन भेदः ।



from the root *hr* (to take away). Light is called *haras*, water is called *haras*, worlds are called *haras*, blood and day are called *haras* (*Niru*.4.19).<sup>497</sup> The word is also listed in the second (2.13.2) and fourth (4.1.40) chapter of the *Nighaṇṭu*.

10. *Hṛṇiḥ* : the noun does not occur; but the verbal form is used (*VII*.104.14 etc.) to mean 'get angry'. The word is listed also in the synonym of 'angry' (*Nigh*.2.13.3).

11. *Sṛṅgaṇi* : The word occurs with its forms in thirteen places; but it mainly used in the sense horns. *Sāyaṇa* in four places interpretes it as *sṛṅga-sṭhaniya jvāla* (*I*.140.6; *V*.2.9; *VIII*.60.13; *IX*.5.2) and points out that it is listed as the synonym of flame<sup>498</sup>. The famous *Rk catvari sṛṅga* (*IV*.58.3) is explained by *Sāyaṇa* quoting *Yāska*<sup>499</sup>.

The above discussion may be given in the tabular form :

Words	No. of times used in the RV	Used in the sense assigned
1 Jamat	(Used in a compound in seven places)	7
2 Kalmalikinam	1	1
3 Janjanabhavan	1	1
4 Malmalabhavan	-	-
5 Arciḥ	30	(tejas or rasmi)
6 Sociḥ	64	64
7 Tapah	21	2
8 Tejah	7	7
9 Harah	10	6
10 Hṛniḥ	-	6
11 Sṛṅgaṇi	13	4

497 निरु.4.19. हरो हरतेः । ज्योतिर्हर उच्यते । उदकं हर उच्यते । लोका हरांस्युच्यन्ते। असृगाहनी हरसी उच्येते ।

498 ऋ. 9.5.2. शृङ्गे इति । शृङ्गे दीप्ते उन्नतप्रदेशे । "हृणिःशृगाणि" इति ज्वलन्नामसु पाठात् ।

499 ऋ.4.58.3. चत्वारो वेदाः शृङ्गास्थानीयाः ।  
सूर्यपक्षे चत्वारि शृङ्गाणि चतस्रो दिशः। शाब्दिकास्तु चत्वारि शृङ् . गेति चत्वारि पदजातानि ।  
(निरु .1.3.7.)



## CHAPTER - IV

### SECOND ADHYAYA OF THE NIGHANTU

#### 1. KARMANĀMĀNI

The following twenty six words are listed as synonyms of action<sup>500</sup>. Yāska says "It is so called because it is done (*kr*) (*kriyanata iti sataḥ* (3.1), synonyms of action follow those of flame, because it is in the flame of the burning fire that actions like the performance of sacrifice are accomplished - Durga).

1. *Apaḥ*: The word *apaḥ* with accent on 'a' occurs in 16 places. In all the places it is used in the sense of *karma*. While explaining the *rk* VI.35.1 Sāyaṇa says that it belongs to *karmanāmāni*. Including its other forms i.e. *apasaḥ* it comes in 64 places.

2. *Apnaḥ*: The word with its forms occurs in thirteen places. It is interpreted in the sense assigned. Sāyaṇa usually points out that the word belongs to *Karmanāmāni*.<sup>501</sup> The word is also listed in *apatyanāmāni* (2.2.7) and *rūpanāmāni* (3.7.8). The word *apnavana* is listed in *bahunāmāni* (2.4.4). (*apnavanaḥ* is interpreted as *bhruḡu sambandhi kascid ṛṣiḥ* - R.V. IV.7.1).

3. *Damsaḥ*: The word with its forms occurs in fifty three places. In all the places it is used in the sense assigned. In three places Sayana says that it belongs to *Karmanamanī*<sup>502</sup> and quotes the *Nighantu*.

4. *Vesaḥ*: (*Vesaḥ*): The word does not occur in any of the Vedas. (Sayana while quoting the synonyms mentions *Veṣaḥ*, but Sarup has listed it as *Veṣaḥ*).

5. *Vepaḥ*: The word and its forms occur in seven places. In three places it is used in the sense of *karma*. In other three places it is interpreted as speed, vigour or vibration (*kampana*). While explaining the *rk* I.142.12; he interpretes the word *gayatra-vepase*; and says that it is of a synonym of *rūpa*. But the word is not found in the list *rūpa-nāmāni*.<sup>503</sup>

6. *Viṣṭī* (*Viṣṭī*): The word occurs in the three places; it is used in the sense of *vyāpya* according to Sāyaṇa.<sup>504</sup> The other words *Viṣṭī* is also used in one

- 500 1.अपः 2.अप्रः 3.दंसः 4.वेषः 5.वेपः 6.विष्ट्वी 7.व्रतम् 8.कर्वरम् 9.करूणम् 10.शक्मं  
11.क्रतुः 12.करणानि 13.करांसि 14.करिक्कत् 15.करन्ती 16.चक्रत् 17.कर्त्तव्यम् 18.कर्तोः  
19.कर्तव्यं 20.कृत्वी 21.धीः 22.शची 23.शमी 24.शिमि 25.शक्तिः 26.शिल्पम् ।  
501 ऋ.1.127.6. अप्रस्वतीषु खननप्रेक्षणादि कर्मपितासु । अमु इति कर्मनाम ।  
502 1.30.16. दंसना वान् कर्मवान् । दंसनावान् । दंसशब्दः "अप्रः दंसः वेषः " (निघ.2.1.3.) इति  
कर्मनामसु पठितः । दंस एव दंसना । दस्यते अनेन इति दंसना ।  
503 ऋ.1.142.12. गायत्रवेपसे । वेप इति रूपनाम गायत्रं  
वेपो रूपं यस्य तादृशाय ।



place (I.20.4) in the sense of *Vyapti*.

7. *Vratam*: The word with its forms occurs in one hundred forty one places. *Sāyaṇa* explains it in the sense of action in thirteen places. He quotes *Nighaṇṭu* in two places (I.124.2; II. 38.2). But in two places it is interpreted as *vratāṣu* and *yajñaya* respectively (III.47.1; II.23.6).

8. *Karvaram*: The word with its other form *karvara* occurs in two places (VI.24.5; X.120.7). *Sāyaṇa* explains it as *Karmanama*.

9. *Karuṇam*: Its form *karuṇasya* occurs in I.100.7. It is used in the sense of action.

10. *Sakma*: The word with its forms occurs in five places. In II.38.4, it is explained as *kartum sakyam*, and in IX.34.3, *sakmana karmaṇa*. But in other two places it is used in the sense of 'bala' (vigour). The form *sakmabhiḥ* in IX.7.7 is interpreted as *sukhaiḥ* (*sangaccantah*). The word *śagman* is listed in *Sukhanamani* (3.6.12).

11. *Kratuḥ*: The word occurs with its forms in ninety-three places. In fifty-seven places it is used in the sense of karma. In twelve places it is used in the sense of *karmaṇam karta*. In two places it is used in the sense of sacrifice (i.e. V.31.11; IV.10.2). The word is interpreted in the sense of *prajñā* in seventeen places. The word is also listed as the synonym of *prajñā* in the third chapter (*Nigh.* 3.9.5). *Sāyaṇa* gives alternative interpretation while dealing with the word in *RV* I.123.8.<sup>505</sup>

12. *Karaṇani*: The word occurs with its forms in seven places. It is used in the sense of *karma*, except in one place i.e. x.163.5. *vanam karaṇat vanamudakam sariram. tadkriyate visriyate yena tadvanam karanam.*

13. *Karāmsi*: The word occurs only in IV.19.10. *Sāyaṇa* interpretes it as *karmani*.

14. *Karikrataḥ*: The word and its form are used in three places in the sense of action. The form *karikrataḥ* is interpreted as *atyarthamkurvantah* (I.140.5.) and *karikratas punaḥ punaḥ kurvan* (III.58.9.)

15. *Karanti*: The word does not occur. But its form *karanti* occurs (I.48.7); it is interpreted as *kurvanti*.

16. *Cakrat*: The word does not occur (*Devarāja*, the commentator, gives the other form *cakratuḥ*.)

17. *Kartvam* (*Karttum*): The word with its forms occurs in sixteen places.

504 ऋ.1.110.4. विष्ट्वी । यूद्यप्येतत्कर्मनाम तथाप्यत्र

क्रियापरं व्याप्यकृत्वेत्यर्थः ।

505 ऋ.123.8. गमनागमनादिरूपं कर्म तद्विषयां प्रज्ञां वा ।

तथा च निरुक्तम् - "क्रतुं दधिप्राः कर्म वा प्रज्ञां वा " (निरु.2.28).



It is used in the sense of *karma* or *kartavya*.

18. *Kartoḥ*: The word occurs in two places (I.15.4; II.38.4). Sayana interpretes it as action quoting the *Nighaṇṭu* (2.1.18). The form is ablative /genitive infinitive.

19. *Kartavai*: The word does not occur, but the form *kartave* occurs in four places and is interpreted as *kartum* (I.35.9; II.22.1; IX.86.20; X.17.6). The form is dative infinitive.

20. *Kṛtvī*: The word and its other forms occur in twenty five places. Sayana interpretes them as either *karma* or *kartavya*. In three places it is interpreted as *krtva* (X.15.12; 17.2; 109.7). The form is a gerund.

21. *Dhīh*: The word with its forms occurs in two hundred twenty places. In one hundred twenty four places the word is used in the sense of action. In fifty one places the word is used in the sense of *buddhi* or *prajñā*. The word is also included in *prajnanamani* of the *Nighaṇṭu* (3.9.7). In sixty places it is used in the sense of *stuti* or *stotra* (praise). In thirty places Sāyana interpretes in alternative ways (e.g. X.172.2 *anugraha budhyā karmaṇā stutyā vā*). In six places it is used in the sense of fingers (*anguli*). (All these are used in IX *maṇḍala*: 25.2; 26.1, 4; 47.4; 64.16; 94.1). The form *didhitayaḥ* occurs in *āṅgulināmāni* (*Nigh*.2.5.7) Sāyana quotes three times while interpreting the words i.e. twice to interpret as action and once to interpret as *prajñā* (RV.I.143.7; II.40.5; and I.46.2).

22. *Sāci*: Sāyana drops the word *saci* while quoting the *Nighaṇṭu* in I.143.7 *dhih sami iti tannamasu pathat* (*Nigh*.2.1.21). But while explaining *samī* in VIII.45.27, he mentions *saci* and *samī* properly. (*saci sami iti karmanāmasu pathāt*). The word occurs in ninety places and it is used in the sense of action in fifty four places. (Refer supra to *vāṇnāmāni* 1.11.49).

23. *Samī*: The word occurs with its forms *samibhih* in eighteen places. It is used in the sense assigned, except in one place, where it is interpreted as *samanam* (IV.22.8) by Sayana.

24. *Simī*: The word occurs in eleven places with its forms in the sense assigned.

25. *Saktiḥ*: The word and its forms are used in fifteen places in the sense of action, vigour and capacity. While interpreting the compound *sakti vah* (V.31.6) Sāyana explains it as *saktiman saktir vajra karma va - tadvat Indra*

26. *Silpam*: The word does not occur, but the form *su silpe* occurs in two places (IX.5.6; X.70.6). It is used in the sense of beautiful form (*Surūpe*).

The above discussion may be summarised in a tabular form :

Word	No. of times used	Used in the sense assigned
1. <i>Apah</i>	16	16
2. <i>Apnh</i>	13	13



3	Damsaḥ	53	53
4	Veṣaḥ	-	-
5	Vepaḥ	7	3
6	Viṣṭvi	4	- (Vyapti)
7	Vratam	141	139
8	Karvaram	2	2
9	Karuṇam	1	1
10	Sakma	5	2
11	Kratuḥ	93	57
12	Karaṇāni	7	7
13	Karamsi	1	1
14	Karikrat	3	3
15	Karantī	1	1 (verb) meaning <i>kurvanti</i>
16	Cakrat	-	-
17	Kartvam	16	16
18	Kartoḥ	2	2
19	Kartavai	-	- Kartave occurs in four places meaning <i>Kartum</i>
20	Kṛtvi	25	25
21	Dhiḥ	220	124
22	Saci	90	54
23	Sami	18	18
24	Simi	11	11
25	Saktiḥ	15	15
26	Silpam	-	-

Four words do not occur in the *Veda* and eight words occur only in less than five places. But all the words employed in the *RV* are used in the sense assigned.



## 2. APATYA-NAMANI

The following fifteen words are listed as synonyms of 'offspring'.<sup>506</sup>

('Synonyms of off-spring follow those of action, because procreation is the most important of all actions'-Durga).

1. *Tuk* : The word is not used independently. It is used with the prefix *su* in seven places with its other forms. Only in three places it is used in the sense assigned. In rest of the places it is used as *sugama* or *sobhanabala*.<sup>507</sup>

2. *Tokam* : The word with its forms occurs in sixty three places. Sayana interpretes it in the sense assigned i.e. 'putra' and derives the word in RV. (IV.1.33.).<sup>508</sup> Yaska derives the word from the root *tud* (to push) (*Niru*.10.7).

3. *Tanayah* : The word with its other forms occurs in seventy two places. It is used in the sense assigned. In forty two places the word is used in the sense of *pautra* (grand child), especially where the two words *toka* and *tanaya* consequitively occur. In some places Sayana explains the first word as *apatya samanya vacana*.<sup>509</sup> He also derives the word.<sup>510</sup> Yāska in his *Nirukta* 10.7) derives *tanayam* (son) from the verb *tan* (to spread). The word is also used in the sense of *dhana* (wealth) and (*yāgadīnamkarmāṇam*) *tanitaram* respectively. (I.112 22; X.39.14).

4. *Tokma* : The word occurs only in one place in the sense of off-spring. It is used figuratively.<sup>511</sup>

5. *Takma* : The word does not occur in the RV (*Takman* occurs in the AV and means fever).

6. *Seṣah* : The word occurs with its form *Seṣasā* in eight places. It is used in the sense assigned except in one place where it is used in the sense of body.<sup>512</sup>

506 1. तुक् 2. लोकम् 3. तनयः 4. लोकम् 5. तक्म 6. शेषः 7. अद्रः 8. गयः 9. जाः 10. अपत्यम्

11. सुहुः 12. सुहुः 13. नपात् 14. प्रजा 15. बीजम् (बीजम्)

507 1.149.5. सुहुकः शोभनपुत्रः । ऋ. 7.18.9. सुहुकान् सुलोकान् । "तुक् लोकम्" इत्यपत्यनामसु पाठान् । ऋ. 10.42.5. । ऋ. 10.3.7. तुकिगन्धर्धः । सुगमः ।

508 ऋ. 4.1.3. लोकय । तुज्यते पीड्यते अनेन मत्ता गर्भवासेन इति लोकं पुत्रः ।

509 ऋ. 1.189.2. लोकय तनयम् । अपत्यम् पुत्रम् । लोकशब्दे अपत्यसामान्य वचनः । तनयशब्दः पुत्र वचनः ।

510 ऋ. 9.91.6. तनयानि तन्वन्ति कुलमिति तनयः पौत्राः ।

ऋ. 8.23.12. लोके पुत्रे तनये । तनोति विस्तारमिति पुत्रमिति तनयः पौत्रः ।

511 ऋ. 10.62.8. लोकमेव । यथा जलक्लिन्नं बीजं प्रादुर्भवति एवं कर्मफल संयुक्तः स मनुः पुत्रादिभिः रोह्यु ।

512 ऋ. 10.16.5. शेषः शिष्यमाणगस्थिलक्षणं यजनीयं शरीरम् ।



Sayana interpretes *sesa* quoting the *Nirukta* (3.2)<sup>513</sup>.

7. *Apanah* : The word occurs with its forms in twelve places. The word is not used in the sense assigned. It is used in the sense of action (for details refer *supra* to *Nigh.2.1.2*).

8. *Gayah* : The word occurs in twenty three places. It is not used in the sense assigned. The word is used in the sense of home and wealth each in eleven places. The word is listed in *grha* and *dhana namani* respectively (*Nigh.3.4.1*; 2.10.12). Sayana explains the word giving both the meanings<sup>514</sup>. The word is interpreted as the name of a *ṛṣi* called Gaya in three places (i.e. X.63.17; 64; 16; 17).

9. *Jāh* : The word occurs in four places and in three other places it is compounded with the word *pati*. The word is not used in the sense assigned, but in I.185.8 *jah pati* is explained as son-in-law (*jamataram*) as he is the husband of his daughter (*jah putryah*). In IX.71.9 Sayana explains the word as *jatahprajah* and he says (*prajanamaitah*). But there is no such group in the *Nighantu*. He derives the word in *RVI.143.8*<sup>515</sup>.

10. *Apatyam* : This word with its forms occurs in nine places. It is used in the sense assigned except in one place (IX.10.8) where it is explained as (IX.10.8 *amsum* (Somasya). Sayana explains the word as *kulasya apatayitaram putram*; in the places where it is used in the sense of a son. (I.174.6; 179.6 etc.).

The author of the *Nighantu* should have listed the word at the top of the list, as he calls the synonyms of 'off-springs' as *apatyanamani*.

11. *Yahu(jahu)* : The word is used in seven places. In six places it is used in the sense assigned (e.g. VIII.60.13, VII.15.11). In *Rv. VIII.4.5*, he interpretes *yah* which is addressed to Indra as *mahat* and says '*mahannamaitah*'. The form *yahvah* is listed as *mahannama* in the *Nighantu* (3.3.13).

12. *Sunuh* : The word occurs in sixty six places. In all the places the word is used in the sense assigned. In some places the word is used to mean agni, Indra, maruts etc. Sayana explains in those contexts as *balasya putra* '*agnirgni balena mathyamanah jayate*' (VI.5.1). But in I.189.8 he explains it as *mantreṇa utpadyamanah agni*. In I.103.4 he explains the word as *satrūṇam prerayita*.

513 ऋ.1.93.4. शेषः अपत्यम् । (शेषः अपत्यम् शिष्यतोऽप्यतः" (निरु. 3.2) इति यास्कः ।

514 ऋ.10.3. गयम् । गयते निवास्तयेति गयं गृहम् । गयते सूयन् इति वा गयं धनम् ।

ऋ.1.91.19. गयस्मान् । गयस्य गृहस्य धनस्य वा वर्धयिता ।

गय इति गृहं धनस्य च नामधेयम् तेषां स्फुरयिता वर्धयिता ।

515 ऋ.143.8. जाः । जायमानः, अस्माभिर्दीप्यमानः सन् । यदा ।

उपर्युपरिजायन्ते इति जाः । अस्मात्सन्धिनीः पुत्रपौत्रादिरूपाः प्रजाः ।



*Indraḥ*. He explains the form *sūnavaḥ* as *marutaḥ* for, they produce the speech in mouth (I.37.10).<sup>516</sup>

13. *Napāt*: The word occurs with its forms in sixty six places. It is used in the sense assigned (off-spring). It is significant to note that the word is not used to mean the worldly son, but it is used in the *rks* which belong to the god called *Apamnapāt*. In many places prior to the word *napāt*, the word *apam* is used. Sayana explains them in detail.<sup>517</sup> He is also called *vaidyutagni* (II.35.3).

14. *Prajāḥ*: The word occurs in fifty-nine places. In twenty four places the word is used in the sense of either *putra* or *pautra*. In ten places it is used in general as *prajāḥ* or *manuṣya*. In VII.33.7 Śāyaṇa explains the form *tisro prajāḥ* as *Agni-Vāyu-Sūryaḥ*. *Prajām* is interpreted as *prakarsenajatam Indram* in five places (e.g. VIII.6.2). In I.67.5 it is explained as *prakarsena utpannah puspaphaladi lakṣaṇaḥ*

15. *Vijam*: This word does not occur in any of the Vedas. But *bijim* occurs in four places. In X.85. 37 Śāyaṇa explains it as *retolakṣaṇam* and in 101.3 it is interpreted as *grāmyamāraṇyam tiladikam*).

The above discussion may be summarised in a tabular form:

Word	No. of times used RV	No. of times used in the sense assigned
1 Tuk	7	3
2 Tokam	63	63
3 Tanayaḥ	72	72
4 Takma	1	1
5 Takma	-	-
6 Śeṣaḥ	8	7
7 Apnaḥ	12	-
8 Gayaḥ	23	-
9 Jāḥ	7	1
10 Apatyam	9	8

516 ऋ1.37.10. गिरः सूनतः । वाच उत्पादक मरुतः ।

वायवो हि तात्वोष्ठादिषु स च रन्तो वाचमुत्पादयन्ति ।

517 ऋ.1.42.1. नपात् । जलविमोचकहेतोर्मेषस्य पुत्रः । नपात् इति पुत्रनाम । "नपात् प्रजा" ( निघ . 2.2.13.) इति तन्नामसु पाठात् । . . . . . मेषस्य जलधारित्वादुपुत्र एव मेषुपुत्रो भवति ।

ऋ. 8.84.4. हे ऊर्जो नपात् । नपादित्यपत्यनाम । अन्नस्य पुत्रः । हविर्भिर्वर्धमानत्वात् । यदा नपात् इति नप्ता । हविर्लक्षणस्यान्नस्य नप्तः । अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते । अदित्याच्चायते वृष्टिः । वृष्टेरोषधय ओषधीभ्यः अग्निरित्यन्नस्य नप्ता ।



11	Yahuḥ	7	6
12	Sunuḥ	66	66
13	Napāt	66	66
14	Prajāḥ	59	24
15	Vijam	-	-

To conclude, two words do not occur in the Vedas, and two words which are used do not give the sense assigned according to Śāyana's interpretation. Out of fifteen words listed, only five words are used in more than twenty five times.



### 3. MANUṢYA-NAMANI

The following twenty five words are listed as synonyms of man.<sup>518</sup>

*Manuṣyaḥ* (men) are so called because they connect their works after having thought about them (man); or because they are created by a wise creator, or they are the offspring of Manu. The verb *manaṣyati* is used in the sense of being wise<sup>519</sup> (*Niru.3.7*).

1. *Manuṣyaḥ*: The word with its other forms occur in twentythree places. In I.148.1 Sayana quotes Yaska's derivation in detail (*Niru.3.7*) and interpretes the word *manuṣyeṣu* as *matvā karma kurvatiṣu*. In rest of the places the word is used in the sense assigned.

2. *Naraḥ*: The word with its forms occurs in 308 places. Out of these in fifty places the word is clearly used in the sense of a man. (For further details refer supra to *asvanamani Nigh.1.14.23*).

3. *Dhavaḥ*: The word does not occur in the *RV.* but occurs in *AV.* (*Dhavaḥ Pai.20.61.7*).

4. *Jantavaḥ*: The word occurs in seventeen places. It is used in general to mean *jata* (born). In two places Sayana interpretes it as 'man' (*V.109.3, VII.104.16*), in four places *yajamāna*, and in rest of the places as *prāṇināḥ* (living beings).

5. *Viśaḥ*: The word with its forms occurs in one hundred and thirty five places. The word is used in the sense of man in one hundred and twenty eight places (i.e. *prajā, manuṣya, yajamāna* etc.). Sayana interpretes the word in *V.9.3* as follows.<sup>520</sup> In two places he interpretes it as the group of Maruts<sup>521</sup>. In *IX.94.1* he explains it as ray's (*rasmayaḥ*); and in *VIII.23.13* he interpretes *visinivesane grāhe* (home).

6. *Kṣitayaḥ*: The word with its forms occurs in forty five places. In forty two places it is used in the sense of man. In two places he gives alternative meanings i.e. earth or man. (for details refer supra *Nigh.1.1.8*).

7. *Kṛṣṭayaḥ*: The word occurs with its forms in fifty three places. It is used in the sense assigned. Sayana explains the word in detail while dealing with the

- 518 1. मनुष्याः 2. नराः 3. धवाः 4. जन्तावः 5. विशाः 6. क्षितयः 7. कृष्टयः 8. वर्षणयः 9. नहुषः 10. हरयः  
11. मर्याः 12. मर्याः 13. मर्ताः 14. जन्ताः 15. तुर्वशाः 16. दुह्यवः 17. आयवः 18. यदवः  
19. अनवः 20. पूरवः 21. जगतः 22. तस्थुषः 23. पञ्चजनाः 24. विवस्वन्तः 25. पृतनाः  
519 मत्वा कर्माणि संव्यन्ति । मनस्यमानेन सृष्टाः मनस्यतिः पुनर्गमनस्वी भावे । मनोरपत्यम् । निरु. 3.7.  
520 क. 5.9.3. विशागू । विशन्ति प्रतिशन्ति गभशयमिति विशाः प्रजाः । तामां (धर्तारगमिम्) ।  
521 क. 1.50.5. देवानां विशाः मरुतामकान् देवान् । " मरुतो वै देवानां विशाः " (तै.सं. 2.2.5.7.)  
इति श्रुत्यन्तरम् । क. 8.95.3. मरुद्गणानां सर्वेषां देवगणानाम् ।



two rks RV. 43.7;59.1<sup>522</sup>.

8. *Carṣaṇayaḥ* : The word occurs with its forms in fifty nine places. It is used in the sense assigned except in one place.(I.46.4). There, it is explained as *karmano drasta*. In VIII.68.4 Sāyaṇa interpretes *carsaninam* as soldiers (*sainikānām*).

9. *Nahuṣḥ* : The word with its forms occurs in twenty two places. In twelve places it is clearly explained as man. In ten places, the word is used in the sense of a king called Nahuṣa. In one place (VI.26.7 the word *nahuṣa* is interpreted as *śatrūṇam bandhakenma* (Indreṇa).

10. *Harayaḥ* : The word occurs in thirty two places. No where it is used in the sense assigned except the meaning of *rtvik* (IX.96.2). In twenty four places it is used as horse (*haritavarna asva*); and in six places as *haritavarnah somah*. In I.164.47 it is an adjective as *udakasyahartāraḥ*(*raśmayah*). While explaining the rk IX.96.2, he gives alternative meanings<sup>523</sup>.

11. *Maryaḥ* : The word occurs with its forms in twenty nine places. Out of these word is used in the sense of 'man' in twenty five places. In three places it is interpreted as an adjective *marayitāraḥ* to Indra and others. In I.173.2 used in the sense of *manusa*, the name of a *rtvik* (*maryaḥ hotā etannāmakaḥ rtvik*).

12. *Martyāḥ* : The word and its forms occur in one hundred and eighty five places. Out of these, in one hundred and eighty three places the word is used in the sense of mortal (man) or *yajamāna* (*maranadharmāṇaḥ*). In III.30.15 the word is explained as *mārayitāraḥ*. And in V.53.15, the word *martyaḥ* is explained as *assudevaḥ* (*kalyāṇa marut samjñakadevopetaḥ*).

13. *Martāḥ* : The word is interpreted with its forms in one hundred and thirty nine places. In one hundred and thirty seven places the word is used in the sense assigned. But in I.72.4 and III.15.6 it is used in the sense of *marudgana* and *śatru* respectively.

14. *Vṛataḥ* : The word with its forms occurs only in eight places. It is generally used in the sense of a group (*pahcajana*, *devagfana*, *indriyasangha* etc.). In X.34.12, Sāyaṇa comments *ganavṛatayoh alpo bhedaḥ*.

15. *Turvasaḥ* : The word with its forms occurs in twenty places. Only in two places it is interpreted as *manuṣya* (I.108.8; VIII.4.19). In seventeen places it is used in the sense of king called turvasa. In I.47.7 the form *turvase* is used as *adhike samipe*. The word *turvase* is listed in *antikanāmāni* (Nigh.216.4).

16. *Druhyavaḥ* : The word with its forms occurs in six places. In VII.18.6 it

522 ॥ 3.43.7. कृष्टीः । आकर्षन्ति वशीकुर्वन्ति कर्मणा सर्वान् इति कृष्टयो मनुष्याः ।

॥ 59.1. कर्मवतो मनुष्यान् । कृष्टय इति मनुष्यनाम । कर्मवन्तो भवन्ति, विकृष्ट देहा वा ।

523 ॥ 9.96.2. हरन्त्यभिषुवन्ति सोममिति ऋत्विजः अङ्गुलयो वा ।



is used in the sense of soldiers (*yodhaḥ*). In two places it is interpreted as *stotaraḥ*, called *druhyava* and others. In other three places it is used in the sense of a king *Druhyava*. Sāyaṇa explains the word as 'men' in I.108.8<sup>524</sup>.

17. *Ayavaḥ*: The word with its forms used in forty one places. In forty places it is used in the sense assigned. In IX.23.2 the word is interpreted as *śigh-ragamanāḥ aśvaḥ*. In three places it is used as *gaccantah* or *gantāraḥ* (I.131.2; IX.23.4; 107.14): but they are attributed to men. In V.7.6 he gives alternative meaning, *ayave annārtham mitrārtham yajamānārtham vā*.

18. *Yādavaḥ*: The word and its forms are used in fifteen places. They are used in the sense of a king called Yadu; except in I.108.8. There it is used in the sense of men and Sāyaṇa explains it<sup>525</sup>.

19. *Anavaḥ*: The word occurs in five places. In two places it is interpreted in the sense assigned (V.31.4 and II.41.6): (*akuṭilam yajamānaḥ*). In two places it is used in the sense of a king called Anu. In IV.13.3 it is explained as *anavasyantaḥ avimuncantaḥ kurvanta eva*.

20. *Pūravaḥ*: The word occurs with its forms in twewnty three places. It is used in the sense assigned; except in two places. In VII.8.4 the word *pūram* is interpreted as *puru namakam asuram* and in IV.46.8; VII.5.3 it is explained as a king of that name. Sāyaṇa interpretes with derivations in two places<sup>526</sup>.

21. *Jagataḥ*: The word occurs in thirty eight places with its forms. In thirty one places it is used in the sense of *jangama* or *pranijata* and five places as world (*sthāvara jangamātmaka*). In I.164.25 *jagata* is interpreted as the *rk* produced in that prosody i.e. *samajagat*. And the form *jagati* is explained in I.164.23, as *dyuloke* where all are bound to go (*sarvair gantavye udgata-tame va*).

22. *Tasthuṣaḥ*: The word occurs in eight places. It is used in the sense of *sthitavantah* (*prāṇinah*).

23. *Pahcajanah*: The word occurs in nine places, and the number *panca* occurs in four places; where it is used in the same sense, (i.e. *pahcajana*). The word is compounded with *vrata* (IV.14.2) *carsanih* (VII. 15.2), *kṣitīṇam* (I.176.3) etc., which are listed as the synonyms of 'men'. Sāyaṇa quoting Yāska explains in detail. They are used in the sense of *niṣādādi varṇaḥ*, *devaḥ*, *gandharvaḥ*,

524 अत्र यदुषु इत्यादीनि पञ्चमनुष्यनामानि । यदुषु तुर्वशेषु, अनुषु पुरुषु स्तोतृजनेषु ।

525 ऋ.1.108.8. यदुषु । नियतेषु परेषा अहिंसकेषु मनुष्येषु "यम उपरमे" । नियम्यन्ते इन्द्रियाण्येभिरिति यदवः ।

526 ऋ.1.10.8.8. पुरुषु । कामैः पूरयितव्येषु अन्येषु स्तोतृजनेषु । पुरुरिति मनुष्यनाम "पूरवः जगतः" (निघ .2.3.20) इति तन्नामसु पाठात् ।

ऋ. 10.4.1. पूरवे । मनुष्याय यजमानाय हविभिर्देवान् पूरयित्रे जनाय ।



*manuṣyaḥ* etc.<sup>527</sup>

24. *Vivasvantaḥ*: Its forms occur in thirty two places. In eighteen places it is used in the sense of *yajamāna*. In rest of the places *vivasvataḥ* is used as *Yama* (VIII.67.20), *Aditya* (X.39.12), *Viśvasvatam* (X.14.5; X.17.1); *Manu* (X.63.1; VIII.52.1), etc.

25. *Ṛtana*: The word occurs in forty eight places. In twenty-nine places the word is interpreted as *samgrama* or *yuddha* (war). In eighteen places it is used to mean *senā* (army). In one place Śāyaṇa explains it as people and says "It is a synonym of man."<sup>528</sup> The word is also listed in *samgrāmanāmāni* (Nigh.2.17.19).

The above discussion may be given in a tabular form:

No.	Word	No. of times used in the RV.	No. of times used in the sense assigned
1	Manuṣyaḥ	23	22
2	Naraḥ	308	50 (as <i>netarah</i> in many places)
3	Dhavaḥ	-	-
4	Jantavaḥ	17	6 ('born' in general living being)
5	Viṣaḥ	135	128
6	Kṣitayaḥ	45	42
7	Kṛṣṭayaḥ	53	53
8	Carṣaṇayaḥ	59	58
9	Nahuṣaḥ	22	12 (in rest of the places used as king)
10	Harayaḥ	32	-
11	Maryaḥ	29	25
12	Martyaḥ	185	183
13	Martah	139	137
14	Vrataḥ	8	- (group)
15	Turvasaḥ	20	2

527 ऋ.1.89.10. निषादपञ्चामाश्चत्वारो वर्णाः यदा गन्धर्वाः,  
पितरो, देवा, असुरा, रक्षांसि । तदुक्तं यास्केन - "गन्धर्वाः पितारो देवा असुरा रक्षांसीत्येके चत्वारो  
वर्णाः, निषादः पञ्चमा इत्यौपमन्यवः ।

528 ऋ.1.157.2. पृतनासु । अस्मदीयासु पुत्रभृत्यादि मनुष्यरूपासु प्रजासु । पृतना इति मनुष्यनाम ।  
"विष्वन्तः, पृतनाः (नि .2.3.25.) इति तन्नामसूक्तत्वात् । यदा पृतनासु परकीयासु प्रजासु ।



16	Druhyavaḥ	6	- (names)
17	Ayavaḥ	41	40
18	Yadavaḥ	15	1 (King)
19	Anavaḥ	5	2
20	Purūravaḥ	23	21
21	Jagataḥ	38	31
22	Tasthuṣaḥ	8	- ( <i>sthitavantah</i> )
23	Pañcajanāḥ	9	-
24	Vivasvantaḥ	32	18
25	Prtanā	48	1

To conclude the discussion in a nut-shell, it may be pointed out that one word is not used in the *Veda* and five words are not used strictly in the sense assigned.



## 4. BAHUNAMĀNI

The following twelve words are synonyms of arm.<sup>529</sup> Yāska derives the word *bāhu* (arm). He says "it is so called because they perform various actions with them."<sup>530</sup>

1. *Ayati* : The word with its forms occurs in fourteen places. Nowhere it is used in the sense of arm. It is used as a participle i.e. *agacchanti* (e.g. I.191.2; IX.69.1).

2. *Cyavāna* : The word with its forms occurs in twelve places. Nowhere it is used in the sense assigned. In eight places the word is used in the sense of a sage called Cyavāna. The form *cyavana* which occurs in one place (VI.62.7), is used as participle *gacchantau* (*aśvinau*). The word *cyavanaḥ* is listed in the IV chapter (*Nigh.* 4.1.38).

3. *Abhīṣū* : Its form *abhisun iva* occurs once (VI.57.6) in the sense of rays.

4. *Apnavānā* : Its two forms occur once each. *Apnavānaḥ* in IV.7.1 is interpreted as a sage who is related to Bhṛgu. The form *apnavāna vat* occurs in VIII.102.4; it is interpreted as *yathā apnavānaḥ tathā* (i.e. Bhārgavaḥ prayogaḥ).

5. *Vinaṅgrsau* : The word occurs only once in the form of *vinangrsah* in IX.72.3. It is explained as *vinam kamanīyaṁ stotraṁ grhṇāti* *vinamgrsaḥ stotā*.

6. *Gabhastī* : The word with its forms occurs in thirty two places. In all the places it is used in the sense of arm or hand. In I.54.4 Sayana gives alternative meanings, hand or rays (*hasten grahitāṁ yadvā gabhastīḥ iti raśmināma tadvatīm*).

The form *gabhastayaḥ* is listed as the synonym of rays; (*Nigh.* 1.5.7), and included also in the list of *aṅgulināmāni* (*Nigh.* 2.5.22).

7. *Karasnau* : Its forms *karsno* and *karasnam* occur in three places (i.e. III.18.5; VI.19.3; I.161.12). In all the places it is used in the sense assigned.

8. *Bāhū* : The word and its forms occur in fifty nine places. It is used in the sense assigned. *Bāhū* is explained in two places, figuratively.<sup>531</sup> This word should have been listed at the top.

9. *Bhurijau* : (*Bhurijau*): The forms *bhurijaḥ* and *bhurijoḥ* occur in four places (IV.2.14, IX.26.4; 71.5; VII.4.16). In all the places the word is used in the

529 1. आयती 2. च्यवाना 3. अभीशू 4. अप्रवाना 5. विनङ्. गृसौ 6. गभस्ती 7. करसौ 8. बाहू 9. भुरिजौ  
10. क्षिपस्ती (क्षिपती, देवराज) 11. शकरी 12. भरित्रे

530 बाहुः कस्मात् । प्रबाधत आभ्यां कर्माणि । निरु .3.8.

531 ऋ. 1.95.7. बाहुस्थानीयान् रश्मीनुद्गमयति . . . . . ।

ऋ. 10.142.5. बाहुभ्यां, बाहुस्थानीयैः ज्वालासमूहैः ।



sense of arm.

10. *Kṣipastī* : The word does not occur in any of the Vedas.

11. *Sakvari* : Its form *sakvarisu* occurs in two places. In VII.33.4 it is interpreted as *ṛkṣu*; and in X.71.11 it is explained as *ṛcah* in nominative plural (*śakvaryaḥ ṛcah tāsu*). (Dayanandasarasvati interpretes the word as 'strong army').

12. *Bharitre* : Its form *bharitraih* occurs in III.36.7<sup>532</sup>. It is interpreted in the sense assigned.

The above discussion may be summarised in a tabular form:

No.	Word	No. of times used in RV.	No. of times used in the sense assigned.
1	Āyati	14	-
2	Cyavānā	12	-
3	Abhisu	1	-
4	Apravānā	2	-
5	Vinangṛsau	1	-
6	Gabhasī	32	32
7	Karasnau	3	3
8	Bāhū	59	59
9	Bhurijau	4	4
10	Kṣipastī	-	-
11	Sakvari	2	-

To summarise the discussion, it may be pointed out that one word is not used in *Vedas*. Out of eleven seven words are not used in the sense assigned; that too the first five. Except two places the words which occur here, are used less than fifteen times.

532 ऋ.3.36.7. कर्मकरणार्थं पदार्थान् बिभ्रतीति भरित्रा बाहवः । तै ।



## 5. ĀṄGULI - NĀMĀNI

The following twenty two words are listed as synonyms of finger<sup>533</sup>. *Āṅgulayaḥ* are so called because, Yāska says, "they go foremost, or they drip foremost, or they act foremost, (or they move foremost), or they mark, or they bend, or may be so called from decorating." (*Niru.3.8*)<sup>534</sup>.

1. *Agruvaḥ* : The word occurs with its form *agru*, in ten places. In four places the word is interpreted as fingers (I.140.8 ; III.29.3; IX.1.8; 66.9). In other places it is used in the sense of river. The word is also listed in *Nadināmāni* (*Nigh.1.13.14*).

2. *Aṇvyāḥ* : Its forms occur in six places. They are used in the sense of fingers. The other forms *aṇvam* and *aṇvāmi* occur in four places. They are not used in the sense assigned. Sāyaṇa in I.3.4 states that the word is one of the twenty two synonyms of fingers.

3. *Kṣipāḥ* : The word occurs with its form *ksipabhih* in eleven places. In all the eleven places the word is interpreted in the sense assigned. (In RV.IX.79.4 the word is used as participle *kṣipāḥ kṣiptaḥ*).

4. *Vriśaḥ* : The word occurs only in RV.I.144.5. Sāyaṇa, explains it as *vriśah paraspara viśiṣṭaḥ*.

5. *Saryāḥ* : Its form *saryabhih saryam* and *saryaih* occur in five places. In two places (IX.110.5; X.61.3), the first form is used in the sense of finger. The other are used in the sense of arrow and warrior. The word is also listed in the fourth chapter (*Nigh.4.2.23*).

6. *Rasānāḥ* : The word occurs with its forms in twelve places. In eleven places it is used in the sense of rope (*raju*). In one place (IX.87.1) Sāyaṇa explains it as *rasanavadayatabhih angulibhih*.

7. *Dhīṭayaḥ* : The word with its forms occurs in sixty six places. Only in ten places it is used in the sense assigned. In nine places it is used in the sense of 'stuti'. In rest of the places it is used in the sense of *buddhi*, *yaga*, *karma* etc.

8. *Atharyaḥ* : It occurs in one place (IV.6.8). It is used figuratively. *Svasāraḥ āṅgulayaḥ athavyaḥ na striya iva agnīm mathanena udapādayat intyarthāḥ*.

9. *Vipāḥ* : The word occurs in eight places. In six places it is used in the sense of *medhavi* or *stotr*. The word is also listed in *medhavināmāni* (3.15.14).

533 1. अग्रुवः 2. अण्व्यः 3. क्षिपः 4. व्रिशः 5. शर्याः 6. रशनाः 7. धीतयः 8. अय्यः 9. विपः 10. कक्ष्याः  
11. अवनयः 12. हरितः 13. स्वसारः 14. जामयः 15. सनाभयः 16. योक्राणि 17. योजनानि  
18. धुरः 19. शाखाः 20. अभीशवः 21. दीधितयः 22. गभस्तयः

534 अङ्गुल्यः कस्मात् । अग्रगामिन्यो भवन्तीति वा । अग्रगालिन्यो भवन्तीति वा । अग्रगामिण्यो भवन्तीति वा । ( अग्रसारिण्यो भवन्तीति वा । अञ्चना भवन्तीति वा । अपि वाभ्याञ्जनादेव स्युः ।)



In two places it is interpreted as *vepayitarah* Sāyaṇa explains the word in VIII.19.33, as *stotrnamaitat*. But the word is not listed in *stotr nāmāni* (Nigh.3.16).

10. *Kakṣyāḥ* : The word with its forms occurs in four places. The word is not used in the sense assigned. It is the sense of rope (*rajju*) (e.g. X.101.10 *kakṣyabhiḥ*) (*daśa sankhyākābhiḥ rajjubhiḥ*). Sāyaṇa explains the word *kasivan-tah* (RV.1.126.4) as *kakṣya*, *asvasambadhini rajjuh* 'kakṣyarajjuraśvasya' (Niru.2.2) *iti yāskenoktatvāt*.

11. *Avanayaḥ* : The word and its forms are used in seventeen places. Only in one place (i.e. I.62.10) the form '*avanayah*' is interpreted as fingers. In rest of the places it is explained as river, earth etc. (For details, refer supra to Nigh.1.1.9). Yāska says '*avanayah*' means fingers; they promote actions (Niru.3.9) (*avanti karmāṇi*).

12. *Haritaḥ* : The word and its forms occur in thirty nine places. Only in one place (IX.38.3 *haraṇasvabhāva angulayaḥ*) it is used in the sense of fingers. In other places the word is interpreted as directions and horses. (for detail refer supra to Nigh.1.6.8; 1.13.12).

13. *Svasāraḥ* : The word with its forms occurs in twenty nine places. In eleven places it is used in the sense of fingers. In two places it is used as adjective to the word fingers (III.29.13; IX.1.1 *sarantyaḥ*). The word is also used in the sense of river, rays, speech, sisters, etc. (e.g. IV.22.7; I. 164.3 ; VIII. 59.4; X.10.12).

14. *Jamayaḥ* : The word and its form *jamaye* occur in eleven places. In two places it is used in the sense assigned (IX.26.5; 89.4)<sup>535</sup>. In rest of the places it is used in the sense of relatives, sisters etc. (I.73.16; X.10.10 ). In III.57.3 Sāyaṇa interpretes the word as herbs<sup>536</sup>.

15. *Sanābhayaḥ* : The word occurs in two places only. In IX.89.4 it is interpreted as finger (*samānābandhanāḥ*) and in X.78.4 it is interpreted as *samāna nābhayo bhavanti tadvat arāḥ* (*ratha-cakraḥ*).

16. *Yoktrāṇi* : The word and its forms *yoktram* occur in one place each (III.33.13; V.33.2). In both the places it is used in the sense of *rajju* (rope).

17. *Yojanāni* : The word with its forms occur in seventeen places; nowhere it is used in the sense assigned. In four places it is used in the sense of 'yojana' (measure of distance), and in rest of the places it is used in the sense of 'joining'.

18. *Dhuraḥ* : The word with its form occurs in twenty three places. It is used in the sense of carrying burden of chariot in twentyone places; (and *grāvāṇa* in X.94.6). In X.94.7, it is used as *dhūrbhiḥ himstribhiḥ*. *Dhūḥ* is derived from the

535 ऋ. 3.57.3. जमन्ति वर्षकाले प्रादुर्भवन्ति इति जामय ओषधयः ।

536 ऋ. 89.4. जमयः बन्धुभूता अंगुलयः एक हस्तनिष्पन्नत्वात् ।



root *dhurv*, meaning to hurt. The other meaning of *dhu* is also derived from the same root; it hurts or it supports them (*Niru*.3.9).

19. *Sakhāḥ*: The word with its other two forms occurs in three places. They are not used in the sense assigned. they are used in the sense of branches of tree, according to Sayana.

20. *Abhisavaḥ*: The word with its forms occurs in six places. Only in one place it is used in the sense of fingers (I.38.12) and Sayana quotes the *Nighaṇṭu*. (For further details refer supra to *Nigh*.1.5.5).

21. *Didhitayaḥ*: The word does not occur, but its forms occur in seven places. In one place the word is used in the sense assigned (*VII*.1.1). (For details refer supra to *Nigh*.1.5.6).

22. *Gabhastayaḥ*: The word with its forms occur in thirty two places it is not used in the sense assigned. In all the places it is used in the sense of hand; as its form *gabhasti* is listed as the synonym of arm (*Nigh*.1.4.6). It is also listed in the *rasminamāni* (1.5.6).

It is note worthy that the last three words are consequently listed in *rasminamāni* (I.5.5; 6; 7).

The above discussion may be summarised in a tabular form:

No.	Word	No. of times used in RV.	No. of times used in the sense assigned.
1.	<i>Agruvaḥ</i>	10	4
2.	<i>Anvyah</i>	6	6
3.	<i>Kṣipah</i>	11	11
4.	<i>Vrisah</i>	1	-
5.	<i>Saryah</i>	5	2
6.	<i>Rasanaḥ</i>	12	1
7.	<i>Dhitayaḥ</i>	66	10
8.	<i>Atharyaḥ</i>	1	- (figurative usage)
9.	<i>Vipah</i>	8	-
10.	<i>Kakṣyāḥ</i>	4	71
12.	<i>Haritaḥ</i>	39	1
13.	<i>Svasārah</i>	29	11
14.	<i>Jāmayaḥ</i>	11	2
15.	<i>Sanābhayaḥ</i>	2	1
16.	<i>Yoktrāṇi</i>	1	1
17.	<i>Yojanāni</i>	17	-
18.	<i>Dhūrah</i>	23	-
19.	<i>Sākhāḥ</i>	3	-
20.	<i>Abhisavaḥ</i>	3	1
21.	<i>Didhitayaḥ</i>	7	1
22.	<i>Gabhastayaḥ</i>	32	-



To conclude, all the words listed here as the synonyms can be traced in *RV*; but nine words are not used in the sense assigned. Eight words are not used in the sense at more than two places. Seven words are synonyms of other words.



## 6. ANNA-NĀMĀNI

The following twenty eight words are listed as the synonyms of food<sup>537</sup>. Yaska derives the word from the root. 'a nam' 'brought near created beings, or it is derived from the root *ad* to eat' (*Niru.3.9*)<sup>538</sup>.

1. *Andhaḥ* : The word occurs with its forms in hundred and twenty one places. In eighty places the word is interpreted as 'food'. In sixteen places it is used in the sense of soma juice. In four places the word is explained as *dr̥ṣṭihina*. In four places it is interpreted as darkness (I.62.5; 94.7; *andhena* X.89.15; 103.12). The forms *andhaḥ* and *andham*, both are interpreted as blind in all the ten places, where they occur. Yāska says that the word is a synonym of food, so called because it is to be sought. Darkness is called *andha* also, because no attention can be fixed in it or because nothing is visible. The other meaning of 'andha' (blind) is also derived from the same root. The word is listed in the fourth chapter also (*Nigh.4.2.6*)<sup>539</sup>.

2. *Vājah*: The word with its other forms (excluding compounds) occurs in three hundred and eighty five places. Out of these into hundred and forty six places the word is used in the sense of war (*sangrāma*). In fifty three places it is used as bala(vigour). The word is also listed in *sangrāmanāmāni* (*Nigh.2.17.42*). In some places it is also used in the sense of *aśva*. The form *vājah* (vocative) is used in all the thirteen places in the sense of *Ṛbhu*. While explaining *vājavadbhiḥ* in III.60.5; Sāyaṇa remarks: *vājo nāma ṛbhūṇām bhrātā*.

3. *Payaḥ*: The word is used in one hundred and seven places. In IX.66.30 it is used in the sense of *somalakṣaṇam annam*. In fifty three places it is used in sense of milk. The word has been already explained in *Rātrināmāni* and *Udakanāmāni* (*Nigh.1.7.21*; 1.12.37).

4. *Śravaḥ*: The word is used with its forms in hundred and forty five places. In hundred places it is used in the sense assigned. (*Karmaphalāṇna*, *havirlak-ṣaṇāṇna*, etc.). In thirty nine places it is used in the sense of *Yasas* or *Kīrthi*. In one places it is interpreted as *dhanam*. (The word is also listed in *dhananāmāni* (*Nigh.2.10.26*).

5. *Prkṣaḥ*: The word with its forms occurs in forty-two places. In thirty eight

- 537 1.अन्धः 2.वाजः 3.पयः 4.श्रवः 5.पृक्षः 6.पितुः 7.सुतः 8.सिनेम् 9.अवः 10.क्षु 11.घासिः  
12.इरो 13.इळो 14.इषम् 15.ऊर्क् 16.रसः 17.स्वधा 18.अर्कः 19.क्षदम् 20. नेमः  
21.ससम् 22.नमः 23.आयुः 24.सूनुता 25.ब्रह्मे 26.वर्चः 27.कीलालम् 28.यशः ।

538 आनतं भूतेभ्यः । अतेर्वा ।

539 अन्ध इत्यन्ननाम । आध्यानीयं भवति । तमोऽप्यन्ध उच्यते । नास्मिन्ध्यानं भवति । न दर्शनम् ।

अन्धन्तम् इत्यभिभाषन्ते अयमपीतरोऽन्ध इत्येतस्मादेव । (निरु .5.1.)



places it is used in the sense assigned. In other places it is used in the sense of *bala*, *vira*, *saptahotraka* (III.7.8) etc. The form *prkse* is listed in *sangramanamani* (Nigh.2.17.23).

6. *Pituḥ* : The word and its forms *pitum* are used in forty five places. The form *pitum* occurs in three places (I.61.7; 87.1; VIII.32.8); used in the sense of food and Sāyaṇa says "it is the synonym of food." The word *pituḥ* is used in the sense of 'food' in two places (I.41.4 *pituḥ annasya paśulakṣaṇasya*; IX.71.2 *annam somaḥ*). The word *pituḥ* is also listed in the fifth chapter of the *Nighaṇṭu* (5.3.19).

7. *Sutaḥ* : The word and its forms occur in three hundred and eighty places. It is used in the sense of *abhisuta soma* except in one place. In I.10.5 the form *suteṣu* is interpreted as *puteṣu*.

8. *Sinam* : The word and its form *sina-vat* occur in three places. It is used in the sense assigned (II.30.2; III.62.1; X.102.11). The word is also listed in the fourth chapter of the *Nighaṇṭu* (4.7.28).

9. *Avah* : The word and its forms occur in ninety-one places. In six places the word is used in the sense assigned. In rest of the places it is used in the sense of *rakṣaṇa*. (The form *avaḥ* is used as verb; and *ava* as preposition).

10. *Kṣu* : The word occurs in one place. *Sayaṇa* takes it as *kṣut* viz., VIII.43.7). In X.61.12; Sāyaṇa explains it as *maksivtyarthaḥ*, *sighram*.

11. *Dhāsiḥ* : The word and its forms occur in seventeen places. In thirteen places it is used in the sense assigned. In other places it means *dhāraka* or *poṣanārtha*.

12. *Irā* : The word and its forms occur in seven places. They are used in the sense assigned; but in some places they are used as adjective; *annavatyau dyavaprthivyau* (VII.99.3) and *irā asīralakṣaṇa (gāvaḥ) irāvatih* (V.69.2) etc.

13. *Ilā* : The word occurs in sixty five places. In twentyone places it is used in the sense assigned. The word is listed in three sub-groups of the *Nighaṇṭu*. The word has been already explained in *prthivi-nāmāni* (Nigh.1.1.15).

14. *Iṣam* : The word and its forms occur in two hundred and forty four places. In two hundred and thirty four places it is used in the sense assigned. The word is explained as water in four places. In other places it is used as rays, *soma* and wish. A few examples are given below<sup>540</sup>.

15. *Ūrk* : The word occurs in fifty eight places; in forty three places it is used in the sense assigned and in thirteen places it is used in the sense of *bala*

540 ऋ. 1.36.11. इषः गमनस्वभावा रश्मयः

165.15.इषा । कामनया (इष् पृच्छायां ऋ. 8.22.12)

ऋ.9.14.7. इषस्पतिं अन्नानां स्वामिन् सोमम् ।



(vigour). In X.15.7 it is used in the sense of wealth(*dhana*).

16. *Rasaḥ* : The word occurs with its forms in sixty three places. It is generally interpreted as *soma-rasa* or cows milk or water. In I.71.5 the form *rasam* is interpreted as *prthivyaḥ sārabhutam haviḥ*. (For details refer supra Nigh.1.12.35).

17. *Svdhā* : The word with its forms occurs in hundred and eight places. It is used in the sense of 'food' in seventyfive places. In twelve places it is explained in the sense of water. The form *svadha* is listed in *dyavaprthivina madheyani*. The word has been explained in *udaka-namani* (Nigh.1.12.97).

18. *Arkaḥ* : The word with its forms occurs in hundred places. Only in nine places it is explained in the sense assigned (I.86.4; VI.66.9; VII.39.7; 40.7; 97.5; I.131.6; VI.20.13; 37.3). In fifty four places it is interpreted as *mantra* or *stotra*. In four places it is used in the sense of the sun. In rest of the places it is explained as an adjective to the gods; as *arcaniṣa* or *arcanaśādhana*; but in two places it is interpreted as weapon *arcaniṣaḥ śāstraiḥ* (III.54.4; VIII.12.23). The word is also listed in *vajranāmani* of this chapter (II.20.10) and in the second group of the fourth chapter (4.2.24).

19. *Kṣadma* : The word occurs in two places. It is not used in the sense of 'anna' but explained as water; and Sāyaṇa says, "It is *udakanāma*" (X.106.7). The word is also listed in *udhakanāmāni* (Nigh.1.12.3).

20. *Nemaḥ* : The word occurs in seven places with its forms. It is not used in the sense assigned; but it is used in the sense of 'alpa' according to Sāyaṇa (VI.16.18). Yāska also interpretes it as *ardhasya* (Niru.3.20). The word is also listed in *uttarāṇi namāni* (Nigh.3.29.8).

21. *Saṣam* : The word is used with its form *sasena* in three places. In two places it is used in the sense assigned (I.51.3; X.79.3). In VIII.72.3 it is explained as 'svapantamagnim'. The word is also listed in the fourth chapter of the *Nighaṇṭu* (4.2.18).

22. *Namaḥ* : The word and its forms are used in one hundred and seventy nine places. But of these, in fiftyseven places it is used in the sense assigned. In rest of the places it is interpreted as either *namaskāra* or *stotra*. In seventeen places Sāyaṇa gives alternative meanings (i.e. *stutibhih havorbhihvā*) (e.g. VI.7.1; 43.1; X.92.9). The word is also listed in *viranāmāni* (Nigh.2.20.4).

23. *Āyaḥ* : The word and its forms occur in seventy nine places. (The form 'ayu' is used in the sense of *vayu* in all the three places: I.162.1; V.41.2; IX.67.8). *Āyuḥ* is interpreted as *anna* in sixteen places; in rest of the places it is used in the sense of *jīvita* or *āyusya*. The other forms *āyavaḥ* etc. are used in forty one places. It is listed in *manuṣyanāmāni* also (Nigh.2.3.17).

24. *Sūṇṛta* : The word occurs in forty one places. It is not used in the sense assigned. It is also listed in *uṣonāmāni*. The word is explained there.



(Nigh.1.8.14).

25. *Brahma* : The word with its form *brahmaṇā* occurs in one hundred and thirty places; in twenty five places the word is used in the sense assigned. In rest of the places it is used in the sense of *mantra*, *stotra* or *parivrdhakarma*. *Brahma* is also listed in *dhanāmāni* (Nigh.2.10.24). But it is not explained in the sense of *dhana*.

26. *Varcaḥ* : The word with its forms *varcasa* and *varcase* occurs in thirteen places. Only in two places (VII.8.3; 24.1) it is used in the sense assigned; in rest of the places it is either used in the sense of *dīpti* or *tejas*.

27. *Kīlālam* : The word does not occur. But the form *kilala-pe* occurs in RV.X.91.14. Sāyaṇa explains it as water and says "It belongs to the list of the synonyms of water." But the word is not listed in the list of the synonyms of water in the *Nighaṇṭu* (1.12).

28. *Yāsaḥ* : The word and its forms occur in nintyone places. In eighteen places it is used in the sense assigned. In three places it is used in the sense of *dhana*. In rest of the places it is used in the sense of fame. The word is explained under *udakanāmāni* and *dhananāmāni* (Nigh.1.22.5).

The above discussion may be given in a tabular form:

No.	Word	No.of times used in the RV.	No.of times used in the sense assigned
1.	Andhaḥ	121	80
2.	Vājaḥ	385	246
3.	Payah	107	1 milk in 53 places.
4.	Sravaḥ	145	100
5.	Prkaṣaḥ	42	38
6.	Pituh	45	6
7.	Sutaḥ	380	—
8.	Sinam	3	3
9.	Avaḥ	91	6
10.	Kṣu	1	—
11.	Dhasiḥ	17	13
12.	Irā	7	7
13.	Ilā	65	21
14.	Iṣam	244	234
15.	Urk	58	43
16.	Rasaḥ	63	1 (milk or water)
17.	Svadhā	108	75
18.	Arkaḥ	100	9
19.	Kṣadma	2	—
20.	Nemaḥ	7	—



21. Sasam	3	2
22. Namaḥ	179	67
23. Āyub	82	16
24. Sunṛta	41	-
25. Brahma	130	25
26. Varcaḥ	13	2
27. Kilālam	1	-
28. Yaśaḥ	91	18

To conclude the discussion, it may be stated that all the words are used in the RV. at least once. But six words are not used in the sense assigned. Eight words are explained in the sense less ten times.



## 7. BALA - NAMĀNI

The following twenty eight<sup>541</sup> words are listed as the synonyms of power. 'Bala' is so called because it sustains; it is derived from the root *bhṛ*<sup>542</sup>.

1. *Ojaḥ*: The word with its forms is used in one hundred and ninety places. In one hundred and seventy eight places the word is used in the sense assigned. In rest of the places it is used in the sense of lustre (*tejas*). The word has been already explained under *udakanāmāni* (*Nigh.* 1.12.43).

2. *Pājaḥ*: The word with its forms *pajasa* etc. occurs in twenty three places. Out of these in fifteen places it is used in the sense assigned. In other eight places it is used in the sense of *tejas* (e.g. I.58.5; I.115.5; III.15.1).

3. *Savaḥ*: The word with its forms occurs in two hundred and twenty three places. In two hundred and eighteen places it is used in the sense of 'food'. The word is listed in the synonyms of water (e.g. IV.8.8; IV.24.1). The word is explained under *udakanāmāni* (*Nigh.* 1.12.41).

4. *Tavaḥ*: The word with its form *tavase* etc. occur in forty two places. In twenty three places it is used in the sense assigned. In rest of the places it is explained as '*pravṛddham*'. In three places Sayana gives alternative meanings i.e. *bala* or *pravṛddham* (VII.24.3; VI.58.4; VII.99.6).

5. *Sarah*: The word occurs in seven places. The word independently does not have the sense '*bala*'. (Details have been already given under *vannamāni* 1.11.55).

6. *Tvakṣaḥ*: Its two forms *tvaksasa* and *tvaksamasi* occur in three places. In two places it is used in the sense assigned. *Tvaksamasi* in *RV* VIII.20.6 is interpreted as *diptānyābharaṇāni*; and *tvakṣasa* in VI. 18.9 as *śatrūnām tanu-kartrā* (Indra).

7. *Sardhaḥ*: The word occurs in fifty seven places. In forty five places it is used in the sense assigned. In rest of the places, it is used in the sense of *tejas* or *marudgana* (III. 19.4; II.3.3)

8. *Bādhāḥ*: The word occurs in three places (VI.11.1; VIII.45.40; IX.105.6) in the sense of *bādhaka-gana* or *himsa*.

9. *Nṛmṇam*: The word occurs with its forms in thirty places. In nine places it is used in the sense assigned. In twenty one places it is explained as *dhana*

- 541 1.ओजः 2.पाजः 3.शवः 4.तवः 6.तरः 6.त्वक्षः 7.शर्धः 8.बाधः 9.नृमणम् 10.तविषी  
11.शुष्मम् 12.शुष्णम् 13.दक्षः 14.वीलु 15.च्यौलम् 16.शूषम् 17.सहः 18.यहः 19.वधः  
20.वर्गः 21.वृजनम् 22.वृक् 23.मज्जना 24.पौस्यानि 25.घर्णसिः 26.द्रविणम् 27.स्यन्द्रासः  
28.शम्बरम्

542 बलं भरं भवति । (निरु.3.9.)



(wealth). In one place it is used in the sense of 'man'. Sāyaṇa gives alternative meanings: *dhana* or *bala* in two places (VII.56.5; X.102.8). The word is also listed in *ghananāmāni* (Nigh.2.10.20).

10. *Taviṣi*: The word is used with its forms in thirtynine places. Out of these in thirty six places it is used in the sense assigned. In two places it is interpreted as *mahatim* (X.112.5; 142.3) and in X.113.5 it is explained as *mahatih senah*.

11. *Suṣmam*: The word with its forms occurs in sixty eight places. Out of these, in fifty five places the word is used in the sense assigned. In rest of the places it is used in the sense of *sosakateja* or *jvala* etc.

12. *Suṣṇam*: The word with its three forms occurs in thirty seven places. Only in one place it is used in the sense assigned (X.22.7.) In other thirty five places, it is interpreted as 'asura' in general. In V.54.5 the word is explained as *sosayituh adityasya*.

13. *Dakṣaḥ*: The word occurs with its other forms in eighty four places. In fifty places, it is used in the sense of *bala*, and in twenty six places as *pravrdha*. In other places it is also interpreted as *prajapati* etc. A few examples are given below<sup>543</sup>.

14. *Viḷu*: The word with its forms occurs in sixteen places. In all the places the word is used in the sense assigned i.e. *bala* or *drdha* (e.g. I.71.2; 127.3.).

15. *Cyautnaṁ*: The word with its other forms occurs in nine places. It is used in the sense assigned; but in VI. 18.8 it is explained as *Cyavanāya nāsanāya*. The word *cyotnaḥ* occurs in X.50.4 in the sense of Indra (*cyāvayitā bhuvah*).

16. *Sūṣam*: The word with its forms occurs in twenty four places. In twelve places, it is used in the sense assigned. But the form *susah* (IX.71.2) is explained as *satrunam sosakobalavan Somaḥ*. In other twelve places it is used in the sense of *sukha* (happiness). Sāyaṇa quotes *Nighaṇṭu* in I.131.2 *susam iti balanama*. The word is also listed in *sukhanāmāni* (Nigh.3.6.10).

17. *Sahaḥ*: The word with its forms occurs in one hundred and eighty four places. In all the places it is used in the sense assigned; but as a part of an epithet (e.g. *sahasah putra somaḥ*, *agniḥ* etc.), in some places. The word already has been explained under *udaka-nāmāni* (Nigh.1.12.40).

18. *Yahaḥ*: The word is listed also in *udaka-nāmāni* (Nigh.1.12.42). But it is not used in any of the Vedas.

543 ऋ.3.27. 10. दक्षस्य दुहिता (वेद्यादि लक्षणा भूमिः)

ऋ.10.5.7. प्रजापतेः । यद्वा त्रेधात्मानं व्यभजतादित्यं तृतीयं वायुं । (श.ब्रा.10.6.53)

ऋ. 10.139.6. दक्षत्युदकं प्रयच्छतीति दक्षोवर्षणसमर्थो मेघः ।

ऋ.5.10.2 बलस्य धनस्यवा ।



19. *Vadhaḥ*: The word with its forms occurs in forty nine places. It is not used in the sense assigned. In thirty three places, it is used in the sense of weapon, and in thirteen places as *vajra*. The word is also included in *vaj-ranamani* (Nigh.2.20.87). In IX.52.3, Sayana explains the word *vadhaih* as *gravaṇam prahāraiḥ*. In two places it is used as *hanta* (I.101; II.21.4).

20. *Vargaḥ*: The word does not occur in any of the Vedas.

21. *Vṛjanam*: The word with its forms occur in sixty six places. Out of these, in thirty five places it is used in the sense assigned. In thirteen places the word is explained as *samgrāma* or *yuddha*; and Sayana explains as *samgrāmanamaitat* (X.176.1). But the word is not listed as the synonym of 'war' (Nigh.2.17). The word is also used in other meanings; a few examples are given below<sup>544</sup>.

22. *Vṛk*: The word does not occur in any of the Vedas.

23. *Majmanā*: The word occurs in twenty two places. Out of these, in nineteen places it is used in the sense assigned. In two places it is explained as *sarvasya sodhakena* (I.51.10; 55.5). In III.46.3 and X.29.6 it is explained as *satruṇām majjaka*.

24. *Pauṁsyāni*: The word and its forms occur in forty six places. The word is used in the sense of 'bala' in forty three places. In two places it is used in the sense of *samgrama*. Sāyana interpretes the word as *pumso bhāvaḥ* in RV.II.13.10. The form *pauṁsye* is listed under *samgrāmanāmāni* (2.17.40).

25. *Dharṇasiḥ*: The word occurs in twelve places. It is used in the sense of *dhāraka* (supporter or sustainer).

26. *Draviṇam*: The word occurs with its forms in forty two places. Only in one place, that too as an alternative meaning, the word is used in the sense assigned (I.96.8) *ghanasya balasya vā*. In forty one places the word is used in the sense of *dhana*, e.g. *pasvadi dhana* (IV.20.9), *Yāgapahalarūpa dhana* (X.125.2) etc. *Draviṇaḥ* is interpreted as *agni* in vocative. The word is also listed in *ghananāmāni* (Nigh.2.10.25).

27. *Syandrāsaḥ*: The word does not occur in any of the Vedas.

28. *Sambaram*: The word and its forms occur in twentytwo places. The word is not used in the sense assigned. The word has been already explained under *meghanāmāni* (Nigh.1.10.14).

The above discussion may be given in a tabular form:

544 ऋ.1.173.6. वृजनम् । वृजेः कर्तनार्थस्येदं रूपम् ।

ऋ.1.164.9. वृजबेषु । उदकवत्सु मेघ पङ्क्तिषु ।

ऋ.1.101.8. वृच्यते रिक्तीक्रियते अस्मिन् धनमिति वृजनं गृहम् ।



No.	word	No. of times used in the RV.	No. of times used in the sense assigned
1.	Ojah	190	178
2.	Pajah	23	15
3.	Savaḥ	223	218
4.	Tavaḥ	42	23
5.	Sarah	7	-
6.	Tvakṣaḥ	3	2
7.	Śardhaḥ	57	45
8.	Bādhah	3	-
9.	Nṛmṇam	30	9
10.	Taviṣī	39	36
11.	Suṣmam	68	55
12.	Śuṣṇam	37	1
13.	Dakṣaḥ	84	26
14.	Viḷu	16	16
15.	Cyautnam	9	7
16.	Suṣam	24	12
17.	Sahaḥ	154	154
18.	Yahaḥ	-	-
19.	Vadhaḥ	49	-
20.	Vargah	-	-
21.	Vṛjanaṁ	66	35
22.	Vṛk	-	-
23.	Majmanā	22	19
24.	Paumsyāni	46	43
25.	Dharnasiḥ	12	- dharaka (sustainer)
26.	Draviṇam	42	1
27.	Syandrāsaḥ	-	-
28.	Sambaraṁ	22	-

To put in a nut-shell, four words are not used in the *R̥gveda*. Out of those which are used, four are not used in the sense assigned; and three words are explained only in less than five places in the sense assigned.



## 8. DHANA-NĀMĀNI

The following twenty-eight words are listed as the synonyms of wealth<sup>545</sup>. *Dhanam* is so called because it gives delight (*dhi*)<sup>546</sup>.

1. *Magham*: The word with its forms occurs in thirtysix places. Out of these in thirtyfive places, it is used in the sense assigned. The form *maghayā* in VII.27.5 is explained as *mamhaniya stutya* and *maghāni* (III.19.1) as *mam-baniyāni asmābhir, diyamānāni haviṃsi*.

2. *Rekṇaḥ*: The word with its form *reknasa* is used in twelve places. They are used in the sense assigned.

3. *Riktham*: The word occurs in one place (III.31.2). It is explained as *pityam dhanam*. (The form *rikthah* occurs in III.6.2. It is explained as *atiriktaḥ*.)

4. *Vedah*: The word occurs in fifteen places. It is used in the sense of *dhanam* (*varaṇīyam*).

6. *Svātram*: The word with its form *svātreṇa* occurs in four places. Only in one place, it is used in the sense of *dhana*; in other three places it is explained as *kṣipra*. Sāyaṇa, while commenting on the *RK* VIII.63.5. explains the word as belonging to *kṣipranama* but the word is not listed in *kṣipranāmāni* (*Nigh*.2.15).

7. *Ratnaṁ*: The word with its forms occurs in sixty nine places. In fifty eight places it is used in the sense of *ramaniyam dhanam* or jewel. In rest of the places it is explained as adjective to *avih* or *karmaphalam* (I.58.7; 141.10) etc.

8. *Rayiḥ*: The word with its form *rayim* occurs in two hundred and twenty seven places. In two hundred and fifteen places it is used in the sense assigned. The word has been already explained in *Udakanamani* (1.12.73).

9. *Kṣatram*: The word occurs in sixty three places. In twenty places it is used in the sense of *dhana*. While explaining the word *sukṣatra* in V.38.1, Sāyaṇa explains it as *śobhana-dhanendra* and he says *kṣatramiti dhana-nāma*. It is used as vocative (to Indra).

10. *Bhagaḥ*: The word occurs in one hundred and twenty three places; in fourteen places the word is used in the sense of *dhana*. In rest of the places it is used as adjective '*bhajanīyaḥ*' to various gods, like Indra, Savitṛ etc.

11. *Milhum*: The word does not occur. But *milhe* occurs in four places in the meaning of *samgrāma*. It is listed as a synonym of *samgrāma* (*Nigh*.2.17.17).

- 545 1. मुघम् 2. रेक्णः 3. रिक्थम् 4. वेदः 5. वरिवः 6. श्वात्रम् 7. रत्नम् 8. रयिः 9. क्षत्रम् 10. भगः  
11. मीळहुम् 12. गयः 13. घुम्नम् 14. इन्द्रियम् 15. वसु 16. रायः 17. राघः 18. भोजनम्  
19. तना 20. नृम्णम् 21. बन्धुः 22. मेघा 23. यशः 24. ब्रह्म 25. द्रविणम् 26. श्रवः 27. वृत्रम्  
28. ऋतम्.

- 546 निरुक्त (3.9) धनं कस्मात् धिनोतीतिसतः ।



*Milhu* occurs in I.43.1 in the sense of *sekr*.

12. *Gayah*: The word occurs in twenty three places. It is used in the sense assigned in eleven places. The word is already explained in *apatyanāmāni* (*Nigh*.2.2.8). The word is also included in *grhaṇāmāni* (*Nigh*.3.4.1).

13. *Dyumnam*: The word with its forms occurs in sixty six places. In nineteen places it is used in the sense assigned; in rest of the places it is used in the sense of *anna*, *yasas*, *stotra*, etc. (*RV*.I.122.12; VIII.19.33; I.78.1). Yāska (*Niru*.5.5) interpretes the word as 'glory or food'. He derives it from the root *dyut* (to shine) *dyumnam dyotateḥ yaso vā annam va*. Sāyaṇa quotes Yāska (*RV*.X.115.7).

14. *Indriya*: The word occurs in forty one places, with its forms. In three places it is used in the sense assigned (i.e. I.111.2; V.31.3; I.107.2). In rest of the places it is explained as *bala* or *virya* mainly of the god Indra.

15. *Vasu*: The word with its forms (i.e. *vasunā*, *vasunām*; *vasubhiḥ*, *vasūni* and *vasoḥ*) occurs in two hundred and ninety two places. In all the places it is used in the sense assigned. A few examples are given below<sup>3</sup>. (*Nigh* 1.5.10). The form *vasavah* has been listed in *Rasminamani* (refer supra to *Nigh* 1.5.4)

16. *Rayah*: The word with its forms occurs in two hundred and fifty three places. In all the places it is explained in the sense assigned. The form *rayam* occurs in *RV*. IX.108.13. It is explained as *ranti prayacchati kṣīradikam iti rayo gāvaḥ*.

17. *Rādhaḥ*: The word occurs in one hundred and forty six places. Out of these, in one hundred and twenty places the word is used in the sense assigned. In other places it is used in the sense of *rādhaka* or *anna*. Sāyaṇa interpretes the word in two ways; and quotes the *Nighaṇṭu*<sup>547</sup>. Yāska interpretes it as a synonym of wealth<sup>548</sup>. (But it is omitted by Durga).

18. *Bhojanam*: The word occurs in twenty six places with its forms. In nineteen places it is used in the sense assigned. In other places it is used in the sense of *anna* (II.13.4.6, and *bhogasādhana* VIII.1.34). In I.44.5 the vocative form *bhojana* explained as *jagataḥ pālaka agne*. In two places he gives double meaning *dhana* or *anna* (V.4.5; IX.81.6).

19. *Tanā*: The word occurs in thirty three places with its forms. In seven places it is used in the sense assigned. In *RV*.I.3.4, Sāyaṇa explains the word as particle, and in I.38.13 he interpretes the word *tana* as *tanaya*, *tanu vistare*

547 ऋ.1.9.5. राधः । राधुवन्ति अनेनेति राधो धनम् । मघम् इत्यादिषु अष्टाविंशति धननामसु

"रायः राधः" ( निघ.2.10.17.) इति पाठात् ऋ 18.64.1.अन्नम् ।

ऋ.1.122.11.समृद्धिसाधनं हविर्लक्षणं संराधकं स्तोत्रं वा ।

548 निरु.5.4. राध इति धननाम राधनुवत्यनेन ।



*tanoti devatā mähātmyam vistārayāti*. On this basis he explains the word in other places as *tanaya* (son) in seven places as *tanoti vistāryati kulam iti tanah putraḥ* (II.9.2). The word is also explained as *vastra, pavitra*, etc. (IX.16.8; 34.1).

20. *Nṛmṇam* : The word occurs with its forms in thirty places. In twenty one places it is used in the sense of 'dhana'. The word has been already explained in *balanāmāni* (Nigh.2.9.8).

21. *Bandhuḥ* : The word occurs in eight places with its forms *bandhum* and *bandhun*. Only in one place Sāyaṇa explains it as *annam dhanam va* (V.73.4). In RV.I.154.5 he explains it as *sarveṣāṃ sukṛtīnāmbandhubhūto hitakaraḥ* (Viṣṇupadam). In VII.72.2 it is used in the sense of *bandhakaḥ pitāmahaḥ* and in VIII.73.12 as *bandhaka sruvaḥ*.

22. *Medha*: The word with its forms i.e. *medhāḥ, medhābhiḥ, medhām* and *medhaya* occur in fifteen places. Nowhere it is used in the sense assigned. It is explained as *prajñā* or *buddhi* except in two places. *Medhāḥ* (III.58.2) is explained as *yajnaḥ* and *medhabhiḥ* (IX.65.16; 107.25) as *stutibhiḥ*.

23. *Yāsāḥ*: The word occurs in ninety one places with its forms. In four places the word is used in the sense assigned. (V.4.10; X.20.9; VIII.23.27; X.20.9). The word has been already explained under *Udakanāmāni* (I.12.55). The word is also listed in *annanāmāni* (2.7.28).

24. *Brahma*: The word with its form occurs in one hundred and thirty places. The word is not used in the sense assigned. The word has been already explained under *annanamani* (Nigh.2.7.25).

25. *Draviṇam*: The word occurs with its forms in forty two places. Out of these in forty one places the word is used in the sense assigned. The word is explained already in *balanāmāni* (Nigh.2.9.26).

26. *Śravaḥ*: It is used with its forms in one hundred and forty five places. At one place it is used in the sense assigned (I.9.7). The word has been already explained under *annanamani* (2.7.4).

27. *Vṛtram*: The word occurs with its forms in three hundred and three places. It is not used in the sense assigned. The word has been already explained under *meghanāmāni* (Nigh.1.10.28).

28. *Ṛtam* (*Vṛtam*): The word with its other forms occurs in five hundred and seventy two places. Nowhere it is used in the sense assigned. The word has been already explained under *Udakanāmāni* (Nigh.1.12.68).

The above discussion may be given in a tabular form:

No.	Word	No. of places used in the RV.	No. of times used in the sense assigned
1	Magham	36	35
2	Rekṇaḥ	12	12



3	Riktham	1	1
4	Vedaḥ	15	15
5	Varivah	28	28
6	Svātram	4	1
7	Ratnam	69	58
8	Rayiḥ	227	215
9	Kṣatram	63	20
10	Bhagaḥ	123	14
11	Milhum	5	-
12	Gayah	23	11
13	Dyumnam	66	19
14	Indriyaṁ	41	3
15	Vasu	292	292
16	Rāyah	253	253
17	Rādhaḥ	146	120
18	Bhojanam	26	19
19	Tanā	33	7
20	Nṛmnam	30	21
21	Bandhuḥ	8	1
22	Medha	15	-
23	Yasaḥ	91	4
24	Brahma	130	-
25	Draviṇam	42	41
26	Sravaḥ	145	1
27	Vṛtram	303	-
28	Ritam	572	-

To conclude, three words are not used in the sense assigned. Seven words are used in the sense assigned in all the places; and seven words are used in less than ten places.



## 9. GONĀMĀNI

The following nine words are listed as the sunonyms of cow<sup>549</sup>. Though Yāska explains the word 'gauh' in many ways (i.e. earth, animal, sun rays, cow-skin, etc.), he has not derived it to mean 'cow' (*Niru.2.5.6*) in the strict sense of the term as we use now.

1. *Aghnyā*: The word with its forms occurs in twenty places. Out of these in seventeen places, the word is used in the sense assigned. In VII.87.4, Sāyaṇa gives three meanings i.e. cow, speech and earth<sup>550</sup>. Generally, the word is interpreted by Sāyana as *āhanāniya*. She is not to be killed a-han or she is the destroyer of sin (*Niru.11.43*)<sup>551</sup>. The word is listed in the fifth chapter also (*Nigh.5.5.31*).

2. *Usrā*: The word with its forms occurs in thirty eight places. In twelve places it is used in the sense assigned. The word has been already explained in *rasmināmāni* (1.5.9).

3. *Usriyā*: The word with its forms occurs in thirty eight places. Out of these, in thirty five places the word is used in the sense of cow, but in some places as an adjective *utsaraṇaśīla* (IX.108.6). In two places it is used in the sense of rays (V.58.6; VII.81.2); and in III.1.12 the word is explained as water.

Yāska explains the word. He says it is so called, because enjoyable things flow from it. (*Usrāviṇaḥ asyām bhogah.Niru.4.19*). Sāyaṇa quotes Yāska (III.31.11).

4. *Ahī*: The form is not used in the *R̥gveda*. The word *ahi* is included in *meghanāmāni* and *udakanāmāni* (1.10.21; 12.3). And in the fifth chapters of the *Nighaṇṭu* (5.4.29). (Refer supra to *Nigh.1.10.21*). *Ahi* is listed in the third chapter (*Nigh.3.30.22*).

5. *Mahī*: The word with its forms occurs in one hundred and forty one places; but it is not used in the sense assigned. The word has been already explained under *prthivi-namāni* (1.1.12).

6. *Aditiḥ*: The word occurs in one hundred and sixty five places. In one place it is interpreted as cow; and Sayana says 'gonāmaitat' (IX.96.15 *adināyāh goh*). The word has already been explained under *pr̥ithivīnāmāni* (1.1.14). Yāska says "aditiḥ adinā devamātā" (*Niru.4.22*) i.e. unimpaired mother of gods.

549 1.अघ्न्या 2.उस्त्रा 3.उस्त्रिया 4.अही 5.मूही 6.अदितिः 7.इळा 8.जगती 9.शकरी.

550 अघ्न्या गौ । यद्वा । वागत्रगौरूच्यते । स च उरसि कण्ठे शिरसि च बद्धानि गायत्र्यादीनि

सप्तछन्दसां नामानि बिभर्ति । यद्वा । वेदात्मिका वागेकविंशतिसंख्यानां यज्ञानां नामानि बिभर्ति

धारयति । अपरः आह । गौः पृथिवी, "तस्याश्च" गौः ग्मा ज्मा इति पठितानि एकविंशतिनामानि ।

551 अघ्न्या, अहन्तव्या भवति । अघघ्नीति वा ।



7. *Ilā* : The word with its forms occurs in sixty eight places. In seven places the word is explained as *gorūpām devim* (III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; 23.5) and in VII.3.7 as *kṣīradibhiḥ*. In I.48.16 Sāyaṇa clearly mentions it as *iḷeti gonāma ... iḷābhiḥ gobhiḥ*. The word has been already explained under *prthivī-nāmāni* (1.1.15).

8. *Jagatī* : The word with its form *jagatiṣu* occurs in three places. *Jagatī* (X.130.5) is the name of a metre (*chandas*). The other form which occurs in two places (I.157.5; VI.72.4) is used in the sense assigned.

9. *Sakvarī*. The word occurs in two places in its form, *sakvarisu*. It is not used in the sense assigned. The word is listed in the *bahunāmāni* also (2.4.11).

The above discussion may be given in a tabular form:

No.	Word	No. of times used in the RV.	Used in the sense assigned.
1	Aghnyā	23	23
2	Usrā	38	12
3	Usriya	38	35
4	Ahi	-	-
5	Mahi	141	-
6	Aditiḥ	165	-
7	Ilā	68	8
8	Jagatī	3	-
9	Sakvarī	2	-

Four of the words mentioned above are not used in the sense assigned in the *R̥gveda*. Seven words are listed in other chapters, three of them in *prthivīnāmāni*.



## 10. KRODHA-NAMANI

The following eleven word are listed as synonyms of 'anger'<sup>552</sup>.

1. *Heḷaḥ* : The word occurs in nine places with its forms i.e. *heḷāmsi* and *heḷe*. Sayāṇa interpretes it in the sense assigned.

2. *Harah* : The word occurs with its forms in ten places. In one place, the word is interpreted in the sense assigned (i.e. VIII.48.2 *harasaḥ krodhasya, hara itikrodhanāma*). The word already has been explained under *jvala* to *namad-heyāni* (1.17.9).

3. *Hṛṇiḥ* : The verbal forms *hrnise* and *hrnise* occur in one place each. They are used in the sense assigned. The word is also listed in the first chapter (1.17.10). The word *hṛṇiḥ* does not occur in the *Ṛgveda*.

4. *Tyajaḥ* : The word occurs in ten places with its forms. In five places it is interpreted in the sense assigned. In rest of the places it is used as *tyaga*. A few examples are given below to show the interpretation of Sayāṇa<sup>553</sup>.

5. *Bhāmaḥ* : The word occurs in eight places, with its forms. In five places it is used in the sense assigned. In other places it is used as *dīpti* (X.3.5; V.32.4).

6. *Ehaḥ* : The word does not occur in any of the Vedas.

7. *Hvaraḥ* : The word with its form *hvarāmsi* occurs in six places. The word is interpreted as *kuṭila* or *himsā* (II.23.6; V.20.2).

8. *Tapuṣi* : The word does not occur in the Vedas. But the word *tapuṣaḥ* and its form occur in the sense of *tapa* (II. 30.4).

9. *Jūrṇiḥ* : The word with its two forms *jūrṇiḥ* and *jūrṇini* occurs in five places. The word is not used in the sense assigned in four places it is used in the sense of speed. Sayāṇa quotes Yāska (I.129.8; VI.63.4) *Jūrṇiḥ is interpreted as stuti-kusala* in RV I. 127.10. The word is listed in *kṣipranāmāni* (2.15.6).

10. *Manyuḥ* : The word with its other forms occurs in fifty three places. Out of these, in forty one places it is used in the sense assigned. In two places Sayāṇa explains the word as *tejas* and in three places as *stotra* respectively (RV.I.139.2; X.147.1; 60.11; 61.1). In RV.X.87.13, he explains the word as *diptasya kṛuddhasya vā* and quotes Yāska. The word is explained in the *Nirukta*

552 1.हेळः 2.हरः 3.हृणिः 4.त्यजः 5.भामः 6.एहः 7.ह्वरः 8.तपुषी 9.जूर्णिः 10.मन्युः

11.व्यथिः ।

553 ऋ.1.169.1. त्यजसः त्यागात् । यद्वा । एतत् क्रोधनाम क्रोधाद्वा ।

ऋ.4.43.4.त्यज्यते परित्यज्यते सर्वैरिति त्यजः क्रोधः ।

ऋ.6.3.1. त्यजसा । त्याजनसाधनेनायुधेन ।



as it belongs to *dipti-karmaṇaḥ* or *krodha karmaṇaḥ otvadha-karmaṇaḥ* (*manyuḥmanyateḥ; diptikarmaṇaḥ, krodhakarmaṇaḥ va, Niru. 10.29*).

11. *Vyathiḥ*: The word occurs in seven places. It is not used in the sense assigned. It is explained as *badhaka, sastra, calita*, etc. (IV.4.3; VI.28.3; X.86.2).

The above discussion may be summarised as follows in a tabular form:

No.	Word	No. of times used in RV.	Used in the sense assigned
1	Helah	9	9
2	Harah	10	1
3	Hrñih	-	-
4	Tyajah	10	5
5	Bhamaḥ	8	5
6	Ehah	-	-
7	Hvarah	6	-
8	Tapuṣi	-	-
9	Jurñih	5	-
10	Manyuh	53	41
11	Vyathiḥ	7	-

So the above study shows that three words are not used in any Veda; and other three words are not used in the sense assigned. Except the word *manyu* all the other words occur in less than ten places in the *Rgveda*.



## 11. KṢIPRA-NAMANI

The following twenty six words are listed as the synonyms of 'quick'<sup>554</sup>. The word *kṣipram* is so called because the interval is short (i.e. *samkṣipto vikarṣaḥ*, *Niru.3.9*).

1. *Nu*: The word occurs in three hundred and forty three places. In more than two hundred places it is used in the sense assigned. In rest of the places it is used as *nipāta*, *niṣedhartha* or *pada puraṇa*. Likewise it is explained in many ways.<sup>555</sup>

2. *Makṣu*: The word occurs with its form *makṣubhiḥ* in twenty nine places. In all the places it is used in the sense assigned. Nowhere *Sāyaṇa* explicitly says that it belongs to *kṣipranāma*.

3. *Dravat*: The word with its form *dravataḥ* occurs in six places. *Sāyaṇa* explains it as the synonym of 'quick' (I. 44.7). In all the places it is used in the sense assigned, but in IV. 40.3 it is explained as *gacchataḥ*.

4. *Oṣam*: The word occurs in one place (X.119.10). It is explained as *svatejasa tapakamādityam*.

5. *Jiraḥ*: The word with its forms *jirau*, *jira*, *jiraḥ*, occurs in seven places. They are used in the sense assigned, except in I.48.3 where *jira* is interpreted as *prerayitṛi*. The other forms *jirayaḥ* and *jiram* occur in two places each but are not used in the sense of *kṣipra*. They are explained as demons, destruction etc. (II.17.3; III.51.5; I.44.11).

6. *Jurṇiḥ*: The word occurs with its forms in five places. In four places it is used in the sense assigned. The word has been already explained in *krodhanamāni* (2.13.9).

7. *Surtāḥ*: The word occurs in only one place and it is explained as *kṣipra haviṣpradānena* (I.174.6). It is not used in the sense assigned.

8. *Sughanasaḥ*: The word occurs only in IV.58.7. It is explained as *asu gantryah*. *Sāyaṇa* quotes *Nirukta* (6.1) (*asu iti ca su iti ca kṣipra-nāmāni*)

554 1.नु. 2.मक्षु 3.द्रवत् 4.ओषम् 5.जीराः 6.जूर्णिः 7.शूर्ताः 8.शूघनासः 9.शीभम् 10.तृषु  
11.तूयम् 12.तूर्णिः 13.अजिरम् 14.भुरण्युः 15.शु 16.आशु 17.प्राशुः 18.तूतुजिः  
19.तूतुजानः 20.तुज्यमानासः 21.अज्राः 22.सचीवित् 23.द्युगत् 24.ताजत् 25.तरणिः  
26.वातरंहाः ।

555 ऋ.1.8.5.नु किं च । . .नु शब्दो यद्यपि क्षिप्रनामसु "नु मक्षु" (निघ .2.15.1.) इति  
पठितस्तथाप्यत्र तस्यान्वयाभावात् निपातत्वेन अनेकार्थत्वसंभवात् समुच्चयार्थोऽत्र गृहीतः। नु शब्दो  
लोके प्रतिबोधार्थ एव । स्वाध्यायेतु प्रतिबोधार्थो उपमार्थश्चेति द्विविधः । ...निरु.1.4. नु इत्येष  
अनेककर्मा ... । सां.।



*bhavataḥ*) and explains it in the sense assigned.

9. *Sibham*: The word occurs in three places (I.37.14; III. 33.12; X.44.2). In all the three places it is used in the sense assigned.

10. *Trṣu*: The word occurs in nine places with its forms, *trṣuna* and *trsum*. Except in one place (IV.7.11 *trsum atmānam*) the word is used in the sense assigned.

11. *Tuyarī*: The word occurs in twentyone places. In all the places it is used in the sense assigned. The word is also listed in *udakanāmāni* (1.12.93).

12. *Turṇiḥ*: The word occurs with its forms in six places. In all the places it is used in the sense assigned.

13. *Ajiram*: The word with its forms occurs in seventeen places. Out of these in ten places it is explained as 'quick' the other form *ajirah* is listed in *nadināmāni*. This word is already explained there (1.13.35).

14. *Bhuranyuh*: The word with its forms occurs in five places. Only its forms *bhuranyu iti* (I.121.15) is used in the sense assigned. In other places it is used in the sense of *dhartā* (I.68.1) or *bhartā* (X.46.7).

15. *Su*: The word does not occur in any of the Vedas.

16. *Āsu*: The word with its forms and compounds occurs in one hundred and one places. Out of these, in sixtyseven places the word is used in the sense assigned. The word *āsuḥ* is listed in *asva-nāmāni*. The word has been explained there (1.13.15).

17. *Prasuḥ*: The forms *prasuḥ* and *prāsūnam* occur in RV. I.40.1 and VIII.32.16 respectively<sup>556</sup>. They are not used in the sense assigned.

18. *Tūtujīḥ*: The word occurs in five places. It is explained in the sense assigned (i.e. X.35.6 *tūtujīm kṣipragāminam*). In rest of the places it is explained as the name of an *asura* (VI.20.8); and in VII.28.3 as *dātā yajamānaḥ*.

19. *Tūtujañāḥ*: The word with its forms occurs in ten places. In seven places it is used in the sense assigned. The form *tūtujañā*, a feminine form, is used as *preryamāñā* in both the places (RV. VII.84.5; 85.5). The form *tutujañāḥ* is interpreted as (VII.67.6) *abhimatam dhanam prayacchantāḥ*.

20. *Tujyamanāsaḥ*: The word occurs in one place (I.11.5) as an adjective. It is interpreted as *balenahimsyamānaḥ* (*devāḥ*). The word is not used in the assigned sense.

21. *Ajraḥ*: The word occurs with its form in ten places. Out of these in four

556 ऋ.1.40.1. प्राशुः । सोमस्य प्राशकः । यद्वा वृत्रस्य हिंसकः भावः ।

"शृ हिंसायाम्" । प्रकर्षेण आसमन्तात् शृणाति हिंसीति प्राशूः ।

ऋ.8.32.16. प्राशूनाम् । ये सोमं प्राशुवन्ति ते प्राशवः । तेषाम् ।



places it is used in the sense assigned. (e.g VIII.15.2). In VI.62.2, Sayana interpretes the word as *asvam*. In two places he explains the word as 'thunder bolt' and 'men' respectively<sup>557</sup>.

22. *Sacivit*: The word does not occur in any of the Vedas.

23. *Dyugat*: The word occurs only in RV.VII.97.4. Sayana explains it as *dyulokamprati gacchdbhīh*. The word is not used in the sense assigned.

24. *Tajat*: The word does not occur in any of the Vedas.

25. *Taraṇiḥ*: The word occurs with its forms in twenty places. Out of these in six places it is used in the sense assigned (RV I.112.4; VII.32.9; 20; X.88.16; IV.45.7; VII.67.8). In other places the word is used either as *tāraka* or *tarayita* (e.g. I.121.6; III.29.13).

26. *Vātaramhā*: The word with its form *vātaramhāsaḥ* occurs in four places in the sense *vātasadṛśavega* (I.118.1; V.77.3; I.181.2; VII.34.17) (having wind-like speed).

The above discussion is given below in a tabular form :

No.	Word	No. of times used in the RV	No. of times used in the sense assigned
1	Nu	343	200
2	Makṣu	29	29
3	Dravat	6	5
4	Oṣam	1	-
5	Jīrah	7	6
6	Jūrṇiḥ	5	4
7	Surtah	1	-
8	Sudhanasah	1	1
9	Sibha	3	3
10	Trṣu	9	8
11	Tūyam	21	21
12	Turniḥ	6	6
13	Ajiram	17	10
14	Bhuranyuh	5	1
15	Su	-	-
16	Asu	101	67
17	Prasuh	2	-
18	Tutujih	5	-
19	Tutujanah	10	7

557 ऋ.10.59.3. न अजान् नाजान् । गिरिर्वज्रः । ते यथा अजान् अजनशीलान् मेघान् अभिभवन्ति तज्वन् । ऋ. 10.69.6. अजुया अजन्ती गच्छन्ति इत्यजयो जनाः।



20	Tujyamānāṣah	1	4
21	Ajrāḥ	10	
22	Śacivī	1	
23	Dyugāt	1	
24	Tajat	1	
25	Taraṇih	20	6
26	Vātarāmhaḥ	4	4

To conclude, three words are not used in the *Vedas*. And the other four words which occur in one or two places, are not used in the sense assigned.

1. *Antikā*: The word occurs in two places (I.2.3, IV.20.1). It is used in the sense assigned as *āsanna*, *antika*.

2. *Antikā*: The form *antika* occurs in RV.1.1.14. Sayana interprets it in the sense assigned. But Dayananda Sarasvati explains in the sense of *antika*. The word is listed also in the *Antikāśānam*. It has been already explained there (supra p.13, 1).

3. *Turvas*: The locative form occurs in four places. Out of these in I.4.7.7 the word is used as *aditivase*. Sayana explains it as *adhikā samjā* (very near). Its other forms occur in fifteen places. They are all used as a king's name. The word *turvas* is listed in the synonym of man. It has been explained there (supra p.13, 12).

4. *Asatmike*: The word occurs only in RV.1.128.9. Sayana explains it as *asatmike*.

5. *Ake*: The word independently occurs in RV.1.1.10. In IV.42.6 it occurs compound with the word *nipāsā*. In both the places it is used in the sense assigned.

6. *Upake*: The word occurs in thirteen places. In all the places it is used in the sense assigned. While explaining the word in IV.10.2, Sayana quotes the

556 1. *Upake* 2. *Upake* 3. *Upake* 4. *Upake* 5. *Upake* 6. *Upake* 7. *Upake* 8. *Upake*

9. *Upake* 10. *Upake* 11. *Upake*

559 *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10)

560 *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10)

561 *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10)

562 *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10)

563 *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10) *Upake* (3.10)



## 12. ANTIKA-NAMANI

The following eleven words are listed as synonyms of near<sup>558</sup>. Yāska derives the word *antika* from *āni* (to bring near) (*ānitam bhavati, Niru.3.9*).

1. *Talit* : The word occurs with its forms *talitah* in two places. It is used in the sense assigned (*RV.1.94.7; II.29.3*). Sayāṇa explains it as *antikanama* (*I.94.7*) and quotes *Nirukta* (3.11) '*dure api sannantika iva sandrsyate iti*. Yāska in *Nirukta* explains: "The word *talit* has joint sense of 'near' and killing: so called because it kills<sup>559</sup>" and quotes Śākapuṇis statement "*tal(d)it* means lightning, for it smites and is seen from afar, or else it may be meant to be the synonym of 'near' alone.<sup>560</sup> On this Durga comments: "According to the context the word should be interpreted as the synonym of 'near', 'lightning' or 'killing'<sup>561</sup>. The word occurs also in *Vadha Karmāṇah* (*Nigh.2.19.21*).

2. *Āsāt* : The word occurs in two places (*I.27.3; IV.20.1*). It is used in the sense assigned as *āsanna, antika*.

3. *Am̐baram*: The form *ambara* occurs in *RV.VIII.8.14*. Sayāṇa interpretes it in the sense assigned. But Dayānanda Sarasvati Explains in the sense of *antariksa*. The word is listed also in the *Antarikṣanāmāni*. It has been already explained there (*supra Nigh 1.3.1*).

4. *Turvase* : The locative form occurs in four places. Out of these in *I.47.7* the word is used as *adhiturvase*. Sayāṇa explains it as *adhike samipe* (very near). Its other forms occur in fifteen places; they are all used as a king's name. The word *turvāsah* is listed in the synonym of man. It has been explained there (*supra Nigh.2.3.15*).

5. *Astamike* : The word occurs only in *RV.I.129.9*. Sayāṇa explains it as *atyantāntike*.

6. *Āke*: The word independently occurs in *RV.II.1.10*. In *IV.45.6* it occurs compound with the word *nipāsaḥ*. In both the places it is used in the sense assigned.

7. *Upake* : The word occurs in thirteen places. In all the places it is used in the sense assigned. While explaining the word in *IV.10.5*. Sayāṇa quotes the

558 1. तलित् 2. आसात् 3. अम्बरम् 4. तुर्वशे 5. अस्तमीके 6. आके 7. उपाके 8. अक्कि  
9. अम्मानाम् 10. अक्के 11. उपमः ।

559 निरु. (3.10.) तलित्दित्यन्तिकवधयोः संस्पृष्टकर्म । ताळ्यतीति सतः ।

560 विद्युत्तलित्भवतीति शाकपूणिः सा ह्यवतारयति । दूराश्चदृश्यते । अपि त्विदमन्तिकनामैवाभिप्रेतं स्यात् ।

561 दर्शभाष्य (निरु. 3.11.) एवमन्तिकनामत्वेन वा विद्युन्नामत्वेन वा वधनामत्वेन वा प्रकरणोपपदे अवश्य यथासंभवं निर्वक्तव्यम् ।



*Nighaṇṭu* (2.16.7) and say 'it belongs to *antikanāmāni*, *upāke iti*, in III.4.6 is explained as *parasparam sangate*.

8. *Arvāke*: The word occurs only in VIII.9.15. It is used in the sense assigned.

9. *Antamanām* : The word occurs only in I.4.3. It is used in the sense assigned.

10. *Avame*: The word occurs in two places. Sayana interpretes differently. In RV.I.101.8 he explains it as *arvacine* and in V.60.6, he explains it as *divi*. In both the places it is not used in the sense assigned.

11. *Upamaḥ*: The word occurs only in RV.IX.8.6.35. It is used in the sense of *upamiyamaṇaḥ*.

The above discussion may be given in a tabular form:

No.	Word	No.of times used in RV.	No.of times used in the sense assigned
1.	Tajit	2	2
2.	Asat	2	2
3.	Ambaram	1	1
4.	Turvase	19	1
5.	Astamike	1	1
6.	Ake	2	2
7.	Upāke	13	13
8.	Arvāke	1	1
9.	Antamanām	1	1
10.	Avame	2	-
11.	Upamaḥ	1	1

The study shows that all the words occur in less than twenty places. Out of eleven words, nine words occur only in one or two places. The word *avame* which occurs in two places does not have the sense assigned.



### 13. SAMGRAMA-NAMĀNI

The following forty-six words are listed as the synonyms of battle<sup>562</sup>. The word is so called, according to Yaska, from going together (*samgam*) or from shouting together (*sam-gr*) or because two villages come together<sup>563</sup> (*Niru.3.9*).

1. *Raṇah* : The word occurs with its forms in twenty five places. out of these, in fifteen places the word is used in the sense assigned. In other places it is used as adjective i.e. *ramanaya*. In two places (VI.67.11 and IX.97.53) the word is used in the sense of yajna. Sayana explains it as *rananti stuvanti devan atra iti rano yajnah*.

2. *Vivak* : The word does not occur in any of the Vedas.

3. *Vikhādaḥ* : The word occurs in locative, only in one place (X.38.4) as an adjective to the word *abhika* (battle); as *visesena bhakṣake (samgrāme)*.

4. *Nadanuḥ* : The word does not occur, but the forms *nadanuman nadanum* occur in two places (VIII.21.4; VI.18.2) respectively. On the first, Sāyaṇa is silent; he explains the second form i.e. *nadanum* as *sabdavān*.

5. *Bhare* : The word occurs with its form *bharāya* in thirty eight places. In thirty four places it is used in the sense assigned. In two places Sāyaṇa interpretes it as verb *bharāmi* (VII.13.1; X.49.4) and explains as *annam barhiṣi havir bhare sambharāmi*. In IV.21.7 he explains *bharaya* as *bhartum* (dative infinitive) and in VI.23.9 he explains it as *bharāṇāya poṣaṇāya*. In two places he gives the alternative meaning as sacrifice; and explains in both the ways i.e. as battle as well as sacrifice<sup>564</sup>.

6. *Ākrande* : The word does not occur in any of the Vedas.

7. *Āhave* : The word occurs with its two forms *ahavam* and *āhaveṣu*. In four places it is used in the sense assigned (e.g. II.23.11: *ahavam ahūyate atra ityāhavo yuddham*).

- 562 1. रणः 2. विवाक् 3. विखादः 4. नदनुः 5. भरे 6. आक्रन्दे 7. आहवे 8. आजौ 9. पृतनाज्यस्  
10. अभीके 11. समीके 12. समसत्यम् 13. नेमघिता 14. सहकाः 15. समितिः 16. समनम्  
17. मीळहे 18. पृतनाः 19. स्पृधः 20. मृधः 21. पृत्सु 22. समत्सु 23. समर्ये 24. समरणे  
25. समोहे 26. समिये 27. सख्ये 28. सहगे 29. संयुगे 30. संहगये 31. संहगमे 32. वृत्रतूर्ये  
33. पृक्षे 34. आपौ 35. शूरसातौ 36. वाजसातौ 37. समनीके 38. खले 39. खजे 40. पौत्ये  
41. महाघने 42. वाजै 43. अज्म 44. सद्म 45. संयत् 46. संवत् ।

563 संग्रामः कस्मात् । संगमताद्वा । संगरणाद्वा । संगतौ ग्रामाविति वा ।

564 8.13.3. संग्रामाय । यदा । भ्रियन्ते तस्मिन् हयीषि इति भरो यज्ञः । प्रायेण संग्रामनामानि यज्ञनामत्वेन च दृश्यन्ते । भराय यज्ञार्थं आहवये । 5.36.5. भरे संग्रामे भरणवति यज्ञे वा । 9.97.6. भराय "भृ भर्त्सने । भर्त्सयन्ति शत्रून् योद्धार इति भरः संग्रामः । इत्यादयः ।



8. *Ajau* : The word occurs with its forms in forty nine places. Out of these, in forty six places it is used in the sense assigned. In two places, Sayana explains the word as sacrifice (VIII.96.14; IX.66.8). He interpretes it as battle with explanation in the same context<sup>565</sup>. In I.51.3, Sayana quotes the *Nighaṇṭu* and says "the word belongs to 'samgramanamani'.

9. *Prtanajyam* : Its two forms *prtanaṇṭye* and *prtanaṇṭyesu* occur in five places. In all the places it is used in the sense assigned. Sayana quotes the *Nighaṇṭu* while explaining the word i *RV.III.8.10*. He explains the word in VIII.12.25 as *prtanaḥ sena ajanti gaccanti asmin iti va, prtana jiyate atra iti va*.

10. *Abhike* : The word occurs in twenty three places with its form *abhikam*. In ten places the word is interpreted in the sense assigned. In other thirteen places the word is used in the sense of *samipa* (near) and Sayana comments at least in two places (I.185.10; X.55.1) as *antikanamaitat*. But the word is not listed as the synonym of 'near' (*Nigh.2.16*). In one places (i.e.IV.24.4) he explains it as *samgrama-namaitat*. The word is also listed in *uttaranamani* (*Nigh.3.29.2*).

11. *Samīke* : The word occurs in five places. In four places it is used in the sense assigned. In III.30.11 the word is explained as *samipe*. While commenting on the *ṛk* VIII.3.5, Sayana gives alternative meaning i.e sacrifice or battle<sup>566</sup>.

12. *Maṇasantyām* : The word occurs in the locative plural form as *maṇasatyēṣu* in one place (X.42.4). It is used in the sense assigned.

13. *Nemadhita* : The word occurs in four places. in three places it is used in the sense assigned (VI.33.4; VII.27.1; X.93.13). But commenting on I.72.4 and VI.33.4; Sayana explains the word as *ardhavacana* quoting *Nirukta*<sup>567</sup>.

14. *Saṁkāḥ* : The word occurs only in one place (VII.75.5). It is used as adjective to *prtana* (*saha kāyanti sabdayanta iti saṁkāḥ prtanaḥ senaḥ*).

15. *Samitiḥ* : The word occurs with its forms in six places. Out of these in three places the word is used in the sense assigned. The form *samitiḥ* which

565 ऋ.8.96.14. आजौ । अजन्ति गच्छन्त्यत्र योदार आयुधानि प्रक्षेपयन्तीति आजिः संग्रामः

तस्मिन् । वा अजन्ति कर्मार्थं ऋत्विजः इत्याजिर्यज्ञः तस्मिन् ।

566 ऋ.8.3.5. समीके सम्यगगते संपूर्णयागे । यदा । समीकमिति संग्रामनाम । समीके संग्राम इन्द्रमाह्वयामहे ।

567 ऋ.1.72.4. नेमाधिता । नेमशब्दोऽर्धवचनः । तथा च यास्कः-

"तवो नेम इत्यर्धस्य" (निरू.3.20) इति सर्वेषां देवानामर्धभागेन धीयते इति नेमधित इन्द्रः । सर्वे देवा एकोऽर्धः इन्द्र एक एवापरोऽर्धः यावत् ।

ऋ.6.33.4. नेमशब्दोऽर्धवाची (निरू.3.20.) अर्थाः कतिपयः पुरुषा धीयन्त एष्विति नेमधितयः संग्रामाः ।



occurs in three places (I.958; X.11.8; 191.3) is not used in the sense assigned; it is interpreted as *tejas* or *stuti samhati* and *prāptiḥ*.

16. *Samanam*: The word and its forms *samane* and *samānesu* occur in twelve places. In eight places the word is used in the sense assigned. In rest of the places it is used in the sense of sacrifice (IX.97.47) except in I.48.6, where it is explained as *samicina-cestavantam purusam*. Sayana interpretes the word as *samgrama* in many ways quoting the list of synonyms<sup>568</sup>.

17. *Milhe*: The word occurs in four places. In all the places it is used in the sense assigned (VI.46.11; IX.106.12; 107.11). But in I.100.11 Sayana explains it as *dhananāma*<sup>569</sup>. The word *milhum* is listed as the synonym of wealth (*Nigh.2.10.11*). The word has been already explained there.

18. *Pr̥tanah*: The word occurs with its forms in forty eight places. In twenty eight places it is used in the sense assigned and in eighteen places as armies. The word has been already explained under *manuṣyanāmani* (*Nigh.2.3.25*).

19. *Spṛdhaḥ*: The word with its forms occurs in twenty seven places. In eight places it is used in the sense assigned. In twelve places it is explained as competing (*spardhamāna*) and in rest of the places Sayana explains it as competing enemy soldiers (e.g X.167.2). The form *spardhamānam* in III.31.4 is explained as *vr̥treṇa saha spardhamānam indram*.

20. *Mṛdhaḥ*: The word occurs with its form *mṛdhi* in twenty nine places. In ten places it is used in the sense assigned. In rest of the places either it is used as *himsakan* or *himsakan satrūn*. While commenting on VIII.45.40, Sayana explains it as *samgrāman* (*spṛdhaḥ mṛdhaḥ iti samgrāma nāmasu pathat*).

21. *Pr̥tsu*: The word with its form *pr̥ysaau* (I.129.4) occurs in thirty one places. except in one place the word is used in the sense assigned. In RV.II.11.15 Sayana interpretes the word as *someṣu*.

22. *Samatsu*: The word occurs in forty three places. In all the places it is used in the sense assigned. Sayana interpretes the word in two places quoting the *Nighaṇṭu* (RV.I.5.4; 130.8). But it should be noted that the word *samarāṇe* is not listed in the extant *Nighaṇṭu* immediately after *samatsu* as quoted by Sayana; the word *samarye* is listed after *samatsu*. *samarāṇe* occurs after the *samarye*.<sup>570</sup>

23. *Samarye*: The word occurs in twelve places. In eight places it is used

568 ऋ. 9.96.9. समना । संग्रामनामैतत् । समन्ति धृष्टा भवन्ति योद्धारो अत्रेति । तस्मिन् संग्रामे ।

ऋ. 10.55.5. समने । अननमनः प्राणनम् । सम्यगननोपेते संग्रामे ।

569 ऋ. 1.100.11. मीळहे संग्रामे । मीळहमिति धननाम । तद्धेतुत्वात् संग्रामोऽपि मीळशब्देनोच्यते ।

570 ऋ. 1.130.8. समत्सु इति संग्रामनाम । यद्वा । सम्यगिति भक्षयति वीरानिति समत् संपूर्वादितेः ।

“समत्सु समरणे” (नि. 1.17.22.) इति तन्नामसु पाठात् ।



in the sense assigned. In three places Sāyaṇa explains it as *yajna* and in one place, (III.8.5) he interpretes it as *marya iti manusya nāma; taiḥ sahite*. In two places he gives alternative meanings, battle or sacrifice<sup>571</sup>.

24. *Samarāṇe*: The word occurs with its forms: *samarāṇam* in five places. The word is explained in the sense assigned in four places. In one place (I.155.2), it is interpreted as *samyag vagadesa-gamanam*.

25. *Samohē*: The word occurs with its forms in two places. In I.8.6 the word is used in the sense of battle by Sāyaṇa quoting *Nighaṇṭu*, but its form *samoham* (IV.17.13) is explained as *samudham*.

26. *Samithe*: The word with its form *samitheṣu* occurs in fifteen places. Out of these in thirteen places the word is used in the sense assigned. In other two places (II.24.13; IV.25.6) the word is used as sacrifice<sup>572</sup>.

27. *Saṁkhye*: The word does not occur in any of the *Vedas*.

28. *Sange*: The word occurs in two places (IV.20.1; X.133.1) in the sense of *samyoga* and *sangama* in a battle field.

29. *Samyuge*: The word does not occur in any of the *Vedas*.

30. *Samgathe*: The word occur in four places. In IX.31.4 the word is used in the sense assigned. In other places it is used as *sangamane*.

31. *Samgame*: The word occurs with its form *sangameṣu* in five places. In three places it is used in the sense assigned (I.102.3; X.38.3; X.131.3). In X.123.1 it is used as *antarikṣe*.

32. *Vṛtraturye*: The compound word and its form *vṛtraturyeṣu* occur in fourteen places. In all the places it is used in the sense assigned; but in X.104.9 it is explained as *vṛtrahatyayam meghahanane*. The word *vṛtra* is listed in *Meghanamani* (I.10.28). The word has been already explained there.

33. *Prkṣe*: The word occurs with its forms in forty two places. The word is not used in the sense assigned. In I.63.3 it is explained as *samparcaniyaiḥ viraiḥ*. The word *prkṣa* is listed in *annanāmāni*. It has been already explained there (Supra to Nigh.2.7.5).

34. *Āṇau*: The word occurs in one place (I.63.3) in the sense assigned. But the forms *āṇiḥ* and *āṇim* which occur in one places each (V.43.8; V.35.6) are explained as *kīla*.

35. *Sūrasātau*: The word with its form *surasata* occurs in twelve places. In VII.93.5; Sāyaṇa's explanation is not available on the word. In all the places the

571 ऋ.1.167.10. समर्ये । सह मर्याः ऋग्विजो यस्मिन् स समर्यो यज्ञः तस्मिन् । संग्रामे वा ।

ऋ.1.178.4. संग्रामे विविध स्तोत्रशस्त्रधनियुक्ते यज्ञे वा तन्निमित्तम् ।

ऋ.10.27.14. संग्रामवाची समर्ये शब्दोऽत्र यज्ञवाची । यज्ञे ।

572 2.24.13. समिथे संयन्ति संगच्छन्ते ऽ स्मिन्नाहुतिभिर्देवा इति समिथज्ञः तस्मिन् ।



word is used in the sense assigned.

36. *Vajasātau*: The word with its forms *vajasataye* and *vājasātibhiḥ* occur in fifty one places. In six places the word is used in the sense assigned (I.34.12; I.10.9; IV.16.18; I.130.2; 46.7; IX.42.3). While commenting on the *rk* I.34.12, Sāyaṇa interpretes the word as 'battle' and quotes the *Nighaṇṭu* (2.17.36) as *vajasātau Mahādhanē*,<sup>573</sup> but in the extant *Nighaṇṭu* the word *samanike* is listed immediately after the word *vajasatau*. *Mahādhanē* is listed four words after (Nigh.2.17.41). The word *vaji* is listed in *annanāmāni* (2.7.2). The word has been explained there.

37. *Samanike*: The word occurs in its form *samanikeṣu* in one place (X.107.11). It is used in the sense assigned (i.e. *samgrāmeṣu*).

38. *Khale*: The word occurs only in X.48.7. The word is not used in the sense assigned; it is used in the sense of 'enemy'. Yāska says "The word *khala* belongs to *samgramanāma*". He derives it from the root *khal* (to kill) or *skhal* (to fall) (*Niru*.3.10).

39. *Khaje*: The word is used as *khajakṛt* and *khajamkaraḥ* in four places. The word is used in the sense assigned. Sayana explains the word in I.102.6 as *khajati mathnāti puruṣāniti khajah samgrāmaḥ*.

40. *Paumsye*: The word with its other forms occur in forty six places. Only in I.56.3 *paumsye* is used in the sense assigned (i.e. *viraiḥ puruṣaiḥ kartavye samgrāme*). The word *paumsyāni* is listed in *balanāmāni* (Nigh.2.7.24). The word has been explained there.

41. *Mahādhanē*: The word occurs in nine places with its two forms i.e. *mahāadhanam* and *mahāadhanasya*. The word is used in eight places in the sense assigned. In one place Sāyaṇa interpretes it as *prabhūta-dhananimittam* (for abundant wealth) and gives reason with explanation<sup>574</sup>. While explaining I.40.8 he says that the word is a synonym of battle and quotes the *Nighaṇṭu* putting the word *samika* after *mahādhana*<sup>575</sup> but *samika* is listed much before i.e. as eleventh word in the list. Again while explaining the word, in VII.32.25, he says '*samgrāme vajasātau mahādhane iti samgrāmanāmasu pāṭhāt*. The word *vajasātau* is listed in the extant *Nighaṇṭu* as thirtysixth word. This shows that Sāyaṇa is referring to some recension different from the present available *Nighaṇṭu* recension.

573 ऋ.1.34.12. वाजसातौ संग्रामे । वाजसातौ महाधने (निघ.2.17.36) इति संग्रामनामसु पाठात् ।

574 ऋ.1.7.5. प्रभूतधननिमित्तम् । महाधनशब्दो यद्यपि संग्रामनामसु पठितस्तथापि महत् धनम् अत्र संग्रामे इति बहुव्रीहित्वे अन्तोदात्तत्वाऽसिद्धे नात्र तत् गृहीतम् ।

575 ऋ.1.40.8. प्रभूतधननिमित्ते युद्धे । महाधनेति संग्रामनाम ।

"महाधने समीके" इति तन्नामसु पाठात् । (निघ.2.17.41.)



42. *Vāje*: The word *vajah* with its forms occurs in three hundred and eleven places. The form *vāje* occurs in fourteen places. Out of these, in six places the word is used in the sense of battle. Including these forms it is used in the sense in twenty seven places. The word has been already explained under *an-nanāmani*. (Nigh.2.7.2).

43. *Ajma*: The word occurs with its forms in eighteen places. Only in two places (I.65.3; 112.17) the word is used in the sense assigned. In two places, Sayana explains it as *grha* (VI.4.4; VIII.43.20). In rest of the places it is used in the sense of *anna*, *udaka*, *mārga*, *gamana*, etc. The word is also listed in *grhanāmāni* (3.4.22).

44. *Sadma*: The word with its forms occurs in thirty six places. The word is not used in the sense assigned. The word has been already explained in *udakanāmāni* (1.12.66). The word is also listed in *grhanāmāni*.

45. *Samyat*: The word with its forms *samyataḥ*, *samyatam*, *samyatā* occurs in fifteen places. Only in two places *samyataḥ* is used in the sense assigned (VII.100.9; IX.86.15). While commenting on the *rk* VIII.100.9, Sayana says: *Samgrāmasya, sagman, samyataḥ iti samgrāma-nāmasu pāthat*. But the word *sagman* is not included in the list of *samgrāmanāma*. It does not occur even in the whole of the *Ṛgveda*. (But the form *sagme* occurs in one place each in *Ma*.4.26; *Ka*.4.1.9; but they are not used in the sense assigned).

46. *Samvat*: Its form *samvataḥ* occurs in three places. It is not used in the sense assigned. The word is used in the sense of direction, enemy, and army, respectively (I.191.15; V.15.3; VIII.75.15).

The above discussion may be given in a tabular form as follows:

No.	Word	No. of times used	No. of times used in the sense
1.	Raṇaḥ	25	15
2.	Vivak	-	-
3.	Vikhadaḥ	1	-
4.	Nadanuḥ	2	-
5.	Bhare	38	34
6.	Ākrande	-	-
7.	Āhave	2	2
8.	Ājau	49	46
9.	Prtañjyam	5	5
10.	Abhīke	23	10
11.	Samīke	5	4
12.	Māmasatyam	1	1
13.	Nemadhitā	4	3
14.	Samkāḥ	1	-



15. Samitiḥ	6	8
16. Samanam	12	8
17. Mīḥe	4	4
18. Pṛtanah	48	28
19. Sprdhaḥ	27	8
20. Mrdhah	29	10
21. Pṛtsu	31	30
22. Samatsu	43	43
23. Samarye	12	8
24. Samaraṇe	5	4
25. Samohe	2	1
26. Samithe	15	13
27. Samkhye	-	-
28. Sange	2	-
29. Samyuge	-	-
30. Samgathe	4	1
31. Samgame	5	3
32. Vṛtratuṛya	14	14
33. Prkṣe	42	-
34. Aṇau	3	1
35. Sūrsātau	1	2
36. Vājasātau	51	6
37. Samanike	1	1
38. Khale	1	-
39. Khaje	4	-
40. Paumsye	46	1
41. Mahādhane	9	8
42. Vāje	311	27
43. Ajma	18	2
44. Sadma	36	-
45. Saṁyat	15	2
46. Samvat	3	-

To conclude, four words do not occur in any of the *Vedas*, and nine words are not used in the sense assigned. Nine words occur only in one or two places.



## 14. VAJRANAMĀNI

The following eighteen words are listed as the synonyms of 'thunderbolt'<sup>576</sup>. The word *vajra* is so called because it separates (*Varjayati* *sataḥ*) (*Niru.* 3.11).

1. *Vidyut*: The word occurs with its forms in thirty-four places. In two places it is used as *āyudha* (X.99.2; VII.7.25). The word is used to mean lightning in twenty-five places. In seven places it is used as adjective to *tejas*, *soma*, *ratha* etc. It is not used in the sense of *vajra*.

2. *Nemiḥ*: The word occurs with its form *nemin* in ten places. In nine places it is used in the sense of the fely of a wheel. In VII.43.3, it is used as *somalatā*. The word is not used in the sense assigned.

3. *Heṭiḥ*: The word occurs with its forms in seventeen places. In two places it is used in the sense of 'thunderbolt' (X.39.12; VI.18.10). In other ten places, it is used as *hananahetubhūtaḥ*, *kapotaḥ*.

4. *Namaḥ*: The word occurs with its in one hundred and seventy nine places. It is not used in the sense assigned. The word has already been explained under *anna-namani* (*Nigh.* 2.7.22).

5. *Paviḥ*: The word with its forms occurs in thirteen places. The word is used in the sense assigned, in five places. It has been already explained under *vāñnāmāni* (*Nigh.* 1.11.15).

6. *Sṛkaḥ*: The form, *sṛkam*, *sṛke*, of the word occur in two places each. They are used in the sense assigned and Sāyaṇa quotes *Nighaṇṭu* (2.20.6) while explaining the word in *RV.* I.32.12 as it belongs to *vajranāma*. According to him, the word *vrkaḥ* occurs after the word *sṛkaḥ*. Though Sarup does not include it in the list, he states: 'The eighteen words are synonyms of thunderbolt'. But without *vrka* their number is only seventeen.

7. *Vṛkaḥ*: The word occurs in twenty eight places with its forms. It is not used in the sense of thunder-bolt. The word *vrkih* is explained by Sāyaṇa as *vrkyo himsaka* (I.183.4) or *stenah* (VIII.22.6). Sāyaṇa quotes *Nirukta* (6.26) as *vrkolāṅgalam bhavati vikartanāt iti Yāskah* and explains the word as *langalena*.

8. *Vadhaḥ*: The word is used with its forms in forty-nine places. The word is explained as *vajra* in thirteen places. In three places Sāyaṇa explicitly states that it is the synonym of *vajra* (X.89.9; 102.3; IV.18.7). In other thirty-three places it is used as 'weapon'. The word has been already explained under *balanāmāni* (2.9.19).

576 1. विद्युत् 2. नेमिः 3. हेतिः 4. नर्मः 5. पविः 6. सृकः 7. वृकः 8. वधः 10. अर्कः 11. कुत्सः  
12. कुलिशः 13. तुज्जः 14. तिग्मः 15. मेनिः 16. स्वार्धितिः 17. सायेकः 18. परशुः



9. *Vajrah*: The word occurs with its forms in one hundred and twenty seven places. In twelve places Sāyaṇa explains it as *kulīsa* (*Vajra*) or *etannāmaka āyudha*. In most of the places (eighty-eight) he does not explain it; generally it is assumed as a weapon in the hand of Indra. It is the weapon of Maruts too (VIII.7.22) (XI.72.7 *Indrasya vajrah vajrasthaniyaḥ*) (*Somaḥ*). Durga states: 'that which is killed, is by *vajra* alone'<sup>577</sup>.

10. *Arkah*: The word occurs in a hundred places, with its forms. The word is not used in the sense assigned. In two places it is interpreted as *sastra* (III.54.14; VIII.12.23). The word has been already explained under *annanāmāni* (2.7.18).

11. *Kutsah*: The word, with its forms, occurs in thirty-seven places. Only in one place the word is used in the sense assigned (*kutsyena* IX.16.12). Sāyaṇa says "it belongs to *vajranāma*". In rest of the places it is used in the sense of *rājarṣi* called *kutsa*. In I.175.4, Sāyaṇa explains the word as *kartana-sādhana*, the word is adjective to *vajra* in that context. Yāska (*Niru*.3.11) derives the word from the root *kṛt* (to cut). Further he says: 'it is also the name of a seer; and it has the meaning to kill'. 'A seer is the composer of a hymn' says Aupamanyava.

Durga remarks that the word *kutsa*, meaning 'thunderbolt' should be derived from the root *kṛt* (to cut), and meaning 'a seer' from the root *kṛ* (to compose).

12. *Tunjaḥ*: The word does not occur in any Veda.

13. *Kulisah*: The word occurs with its form *kulisena* in two places. In III.2.1 *kulisah* is explained as *vasyadīh* and *kulisena* is interpreted as *kuthāreṇa* (RV.I.32.5).

14. *Tigmaḥ*: The word with its forms occurs in twenty-two places. In I.130.4 the word is explained as *atyantatikṣṇam vajram*. In other places it is used as adjective. While commenting on the *rk* VII.18.18, Sāyaṇa explains the word as *nisitam yoddharam utsahayantam*, and quotes *Nirukta* (10.6) as *tejaterutsāha-karmaṇaḥ*. The word *tigma* is derived by Yāska from the root *tij*, meaning 'to sharpen'.

15. *Menih*: The word occurs in its accusative form *menim* in X.27.11. It is interpreted as *vajram*.

16. *Svadhitiḥ*: The word with its forms occurs in fifteen places. The word occurs in two places in the sense of *vajra* (X.92.15; I.88.2). In other places it is interpreted as, *asi*, *chedaka*, *paraśu* etc.

17. *Sāyakah*: The word occurs with its forms in seven places. In two places it is used as adjective (*avasānakāraka*) to *vajra*. In rest of the places it is used

577 दुर्गाभाष्य (निरु.3.11.) यो हि हन्यते स वज्रेणैवेति । वधकर्मभ्य इत्युत्तराणि वज्रनामानि ।



as arrow, weapon etc.

18. *Paraśuḥ*: The word and its forms occur in eleven places. In two places it is interpreted as *Vajra* (X.28.8; 43.9). In rest of the places it is used in the sense of *parasu* or *kūṭhāra*.

The above discussion may be given in a tabular form:

No.	Word	No. of times used	Used in the sense assigned
1.	Vidyut	34	-
2.	Nemiḥ	10	-
3.	Hetiḥ	17	2
4.	Namaḥ	179	-
5.	Paviḥ	13	5
6.	Sṛkaḥ	2	2
7.	Vṛkaḥ	28	-
8.	Vadhaḥ	49	13
9.	Vajraḥ	127	12
10.	Arkaḥ	100	-
11.	Kutsaḥ	37	1
12.	Tunjaḥ	-	-
13.	Kulisaḥ	2	-
14.	Tigmaḥ	22	1
15.	Meniḥ	1	1
16.	Svadhitiḥ	15	2
17.	Sāyakaḥ	7	-
18.	Paraśuḥ	11	2

To conclude, one word does not occur in the Veda, and seven words are not used in the sense assigned. But in many places they are used generally as weapon. This interpretation is somewhat correct, because the word *vajra* is derived as *varjayati iti sataḥ*, that which the weapon does i.e. it separates the living being from life<sup>578</sup>.

578 Cf. Durga's commentary on the Nirukta (3.11).



## 15.ISVARA-NĀMĀNI

The following words are synonyms of 'lord'.

1. *Raṣṭri*: The word with its form *raṣṭri* occurs in four places. In two places (VI.4.5; X.125.3) Sāyaṇa explains it as *īśvara-nāmaitat*. He interpretes the word as *rājyam tadvān vāyuh*, and *sarvasya jagato īsvari*, respectively. In other two places it is used as an adjective *rājanānsila* and *rājate* respectively (VIII.100.10; I.104.4).

2. *Aryaḥ*: The word with its form *aryam* occurs in ninty places. In seven places the word is used as *īśvara* (V.33.6; VIII.34.10; 39.2; VIII.33.14; IX.115.5; 191.1). In other thirty places it is used in the sense of *svami*. In rest of the places Sāyaṇa interpretes it as *areh satroh stota* etc.

3. *Niyutvān*: The word occurs in twenty places with its forms. The word is mainly explained as *niyudbhiḥ āsvaiḥ tadvān* (Vāyu, Marut etc.). *Niyuto-vāyuh* is listed in the specified list of gods for the knowledge of association (Nigh.1.15.10).

4. *Inaḥ*: The word with its forms occurs in nineteen places. In all the places it is used in the sense assigned. In two places Sāyaṇa clearly States that it belongs to the list of *īśvaranāma* (VII.20.5; VIII.33.5).

Except the word *niyutvān* all the other three words are used in the sense assigned.

Similar analytical study and observation can be extended through the third and fifth chapters of the *Nighaṇṭu*. In fact the author has done it in his original thesis, but the same was left out to limit the volume. We also belive that the deletion will not disturb the format of the work.

The following is the brief summary of the analytical study of the above said chapters.

To summarise the discussion on the words listed in the third *adhyāya* of the *Nighaṇṭu*, the following points may be noted:

i) Thirty words listed in the thirty sections of this *adhyāya* are not employed in the extant *Vedas*.

ii) Nineteen words are not found in the *R̥gveda*; and forty two forms which are mentioned in the chapter are not available in the *Vedas*; but some other forms are available. Even the employed forms differ from those mentioned in the *Nighaṇṭu* e.g. 1) the verbal form *rati* is listed in the section *danakarma* (3.20.4), but we find the noun form *ratiḥ* (gift) in the *Veda* (RV.1.34.1); 2). The verbal forms like *bhyāsate* and *rejate* are listed as the synonyms of 'fear and trembling'.

iii) Twenty four words are not used in the sense assigned in the *Nighaṇṭu*, according to Sāyaṇa's commentary.

iv) Thirty four words which are listed here are also listed in other chapters of the *Nighaṇṭu*.



## CHAPTER - VI

## FOURTH ADHYAYA OF THE NIGHAṆṬU

*Introduction*

The words which are listed in this chapter of the *Nighaṇṭu* are called *aikapadika*. According to Durga, the word *aikapadika* is a conventional term. Each word listed here stands by itself, so the listed words in this chapter are rightly called *aikapadika*.

Two types of *aikapadikas* are listed here: The words, the grammatical forms of which are obscure or not known clearly, and the words which have more than one meaning. Only through the particular context the meaning can be fixed. The author of the *Nighaṇṭu* has not classified the words on this basis, he simply groups two-hundred and seventy *aikapadikās* into three sections with unequal number of words. The author should have grouped the *aikapadikās* into two sections, i.e. (i) words which have many meanings and (ii) words whose grammatical forms are obscure. But, he has not followed any cognisable principle while grouping the words.

To conclude the discussion on the fourth *adhyāya* of the *Nighaṇṭu* the following observation may be recorded here:

(i) Out of two hundred and seventy *aikapadikās*, thirty-three *aikapadikās* are declared as *anekārtha* out of which twenty eight are in the first two sections.

(ii) Six particles and one preposition are listed here as they have a variety of meanings.

(iii) Twenty-words which are listed as the synonyms in the preceding three chapters are also listed here. Durga justifies their inclusion in this chapter as they have more than one meaning and/or their grammatical form is doubtful (*Niru.5.5*).

(iv) Ten pairs of consecutive words occurring in some *Ṛgvedic* passages are listed in the three sections of this chapter.

(v) Yāska interpretes each and every word listed in the chapter quoting *Ṛgveda*, wherever the word does not occur in *RV*, he cites a suitable quotation from other Vedas, in general *Vs.* in particular.



## CHAPTER - VI

### V CHAPTER OF THE NIGHAṆṬU

The fifth *adhyāya* of the *Nighaṇṭu* is quite different from the other four *adhyāyās*. Here, the names of one hundred and fifty one deities are listed in six sections. It seems classifying the deities in these sections is more systematic than in the preceeding chapters. It will be very much helpful if we understand the term 'deity' before we discuss the classification of the deities, which are listed here.

Yāska, the commentator of the *Nighaṇṭu* words in his *Nirukta* names the chapter in which he explains the names of deities as *daivata kāṇḍa*. He says that the section, which enumerates appellations of deities, to whom panegyrics are primarily addressed, is called *daivatam*.

A seer with a desire to obtain a particular object, praises a particular deity. That stanza belongs to that particular deity. It may be a living being or a non-living object, like arrow, chariot etc. (*Niru.7.1*).

According to the etymologists there are three categories of deities:

- 1) Agni whose sphere is earth;
- 2) Vāyu or Indra whose sphere is atmosphere;
- 3) The sun, whose sphere is heaven (*Niru.7.5*).

Taking this stand-point, if we look into the classification of the deities of the fifth chapter into six section, we find that it has got a system. Let us note it in brief:

1. Agni, with his two attributive names: Jātaveda and Vaiśvānara, is listed in the first section. As already mentioned above, Agni belongs to the earth region. The etymologists interpret the word as denoting the foremost leader (i.e. *Agnir netā*); he is foremost in sacrifices etc.

2. In the second section of the chapter thirteen names of deities are mentioned. This is a difference of opinion among the etymologists about the attribution of these deities. Yāska mentions the various opinions in his *Nirukta* (8.2). The giver of wealth i.e. *dravinodā* is no other than Indra, says kraustuki. Śākapuṇi says the giver of wealth is terrestrial Agni himself; likewise there is difference of opinion about the deities *Idhma*, *Tanūnapāt*, *Dvāra*, *Tvaṣṭa*, *Vanaspati* and *Svāhā*.



3. In the third section of the chapter, thirty six terrestrial objects (deities) to whom panegyrics are addressed are listed.

4. The fourth and the fifth sections belong to the deities of middle region. Thirty two and thirty six names of the deities respectively, are listed here.

5. The last (Sixth) section contains the list of deities who are mostly celestial. In all, thirty one names are listed here.



## CHAPTER - VII

### CONCLUSION

#### I. DIVISION OF THE NIGHAṆṬU : A CRITICAL APPROACH

It has already been explained in the introductory chapter, that the division of the *Nighaṇṭu* is based on some sort of principle discernible in the arrangement of the list of synonyms in various sections. Durga gives his explanation in more than four places regarding the sequence of some of the sections in the *Nighaṇṭu*.

i) According to Durga, synonyms of *hiranya* follow *pṛthivīnāmāni*, because gold being found in earth is intimately associated with it (*Niru.2.10*).

ii) The first chapter ends with the section of synonyms relating to *jvālā*, and the second chapter starts with the section of synonyms relating to *karma*, because it is in the flame of burning fire that actions like the performance of sacrifice etc., are accomplished.

iii) Synonyms of *apatya* follow, synonyms of *karma*, because procreation is the most important of all actions, according to Durga (*Niru.3.1*).

iv) Synonyms of *grha* follow synonyms of *mahat*, in the third chapter, because only great men have homes of their own, and further he explains that the synonyms of *sukha* come next, because those who live in their own house feel happy (*Niru.3.13*). The happy ones are beautiful; so next to *sukhanāmāni* the synonyms of *rūpa* are enlisted.

Following Durga, it may be explained further that beauty is praiseworthy; so synonyms of *praśasya* follow those of *rūpa* and so on.

Durga is silent about the sequence of other sections of the *Nighaṇṭu*. For example, he does not give any reason about the list of synonyms of *paricarnakarma*, which comes in between the list of synonyms of *grha* and *rūpa*.

Lākṣman sarup is of the opinion that the first chapter deals with physical things like earth, air, water; and also objects of nature like cloud, dawn, day, night etc. (*The Nighaṇṭu and the Nirukta, Intro.p.13*).

But the inclusion of the list of synonyms of speech, horse, teams of gods for the knowledge of association, in first chapter has no logical explanation.

Further, he says: "The second chapter deals with men, his limbs like arm, finger, objects and qualities associated with man, such as wealth, prosperity, anger, battle and etc. The third chapter deals with abstract qualities, such as heaviness, lightness and etc." (*Ibid.*, pp.13-14).



But, inclusion of *vyāptikarma*, *vadhakarma*, *vajranamāni* *īśvarnāmāni*, etc., in the second chapter does not appear to serve any purpose. Likewise the inclusion of synonyms of *gṛha*, *kupa*, *stena*, *stoṭr*, etc. in the third chapter has no reason.

## DISORDERLY LIST OF WORDS

The choice of selecting words from the *Vedas* to enlist them in the *Nighaṇṭu* is so disorderly that scholars like R.D.Karmakar and others are led to form the opinion that the *Nighaṇṭu* is not the work of a single author.

A few illustrations are given below :

1. As observed in the section of *pr̥thivīnāmāni* of this book, the author lists the word *gauḥ* as the first synonym, but he does not enlist the word *gauḥ* in the list of synonyms of 'cow'; though he lists *mahi*, *aditiḥ* and *īla* as synonyms of cow, which were already listed in the *pr̥thivīnāmāni*. And, it may be noted here that very word *pr̥thivī*, on which the section is named, is not included in the list. Instead, the word is listed in *antarikṣanāmāni* (*Nigh.1.3.9*) and the word *bhuvanam* is listed in *udakanāmāni* (*Nigh.1.12.50*). However, the other form *pr̥thivī* is listed in *pr̥thivīnāmāni* (*Nigh.1.1.11*).

2. Out of sixty-nine sections of the first three chapters, which are called *Naighaṇṭuka-kāṇḍas* by Yāska, only forty-four sections have the predominant word with which the list of synonyms is named.

3. Certain series of words from the preceeding chapters are listed in the succeeding chapters. Some of them are as follows :

a) The synonyms of *hiranya* are listed again in the synonyms of *rūpa* (*pesaḥ*, *kṛṣanam*, *marut*; *Nigh.1.2.6*; 7; 13; 3.7.10; 11, 12 respectively).

b) *Abhiṣavaḥ*, *didhitayaḥ*, *gabhastayaḥ* are listed in the *rasmināmāni* (*Nigh.1.5.5*; 6; 7). They are included in the *aṅgulināmāni* also without any change in their sequence (*Nigh.2.5.20*; 21; 22).

4. It has been observed that the inclusion of words in the various sections has no proper method. For examples, the word '*vipā*'. The form *vipa* (f.) is listed in *vānnāmāni* (*Nigh.1.11.41*); *Vipaḥ* (m) with the accent on 'vi' is listed in *aṅgulināmāni* (*Nigh.2.5.9*), and the other form *vipah* with the accent of 'pa' is listed in the *medhāvināmāni* (*Nigh.3.15.14*). The word *vipā* occurs with its other form *vipām* in nine places. Out of these in five places it is used in the sense of *medhāvi*; in three places it is used in the sense of *aṅguli* (*RV.IX.3.2*; 65.12; X.99.6). Only in *RV.V.68.1* the word is interpreted as *vyāptayā*; adjective to *gira* is speed. The form *vipaḥ* occurs in seven places; it is interpreted as *medhāvis-* or *stoṭr*, and the other form *vipaḥ* occurs in one place is explained as *medhāvis-* *totuḥ* (*RV.VIII.63.7*). Nowhere these two forms (i.e. other than *vipā*) are interpreted in the sense of *anguli*, by Sāyaṇa. This may be the mistake of the author



of the *Nighaṇṭu*. He should have listed the form *vipā* (f.) instead of *vipah* (m.) in *aṅgulināmāni* as the sense of *aṅguli* according to Sāyaṇa. [Actually *vipa* is instrumental singular and *vipām* is genitive plural of *vip*. So there is no justification for assuming *vipā* as a feminine stem in a.

5. Different forms of a single root are listed as different words<sup>579</sup>.

6. Many a time nouns and verbs are directly taken from the *samhita* texts (e.g. *Nigh.3.17 samgrāmanāmāni*). So we find the nouns in almost all declensions and numbers; and verbs in *lat*, *lot* and *lut* in all persons. In some places, the author gives a piece of line of the *RK*. itself<sup>580</sup>. But, it is not so in some other places. For example in the third chapter of the *Nighaṇṭu* more than fifty nouns are listed in their nominative form and verbs in the third person singular<sup>581</sup>.

7. Two or three words from a single *mantra* are also listed as synonyms, though all of them are not interpreted as synonymous terms<sup>582</sup>.

8. All the synonyms of rays (1.5), river (1.12), man (2.3) (except the word *nara*), fingers (2.5), are listed in their plural forms. Of course, it is but natural that synonyms of *bāhu* and *dyāvapṛthivī* are listed in their dual form.

9. In the list of synonyms of water and river, many adjective forms are also listed<sup>583</sup>.

## II. REPETITION OF WORDS AND YĀSKA'S NIRUKTA

As mentioned in the second chapter of this book (i.e. Authorship of the *Nighaṇṭu*), repetition of words in more than one chapter on the basis of their meaning may be allowed from the contextual point of view. But, the words repeated in the same chapter without any cognisable basis cannot be justified. For example, we may note the two words in the fourth chapter of the *Nighaṇṭu*: viz., *dūtaḥ* and *sipre*. The word *dutah* occurs in the second section as well as in the third section of the fourth chapter (*Nigh.4.2.1*; 3.100); the word *sipre* occurs in the first and the third section of the same chapter (*Nigh.4.1.11*; 3.73). In the first occurrence of *sipre* (4.1.11) Yāska in his *Nirukta* (4.10) says that the word will be explained later. It may be noted here that the word *susiprah* is listed

579 निघण्टुः 2.12. अश्वानन्द, आष्ट, अशत् आनशे अश्नुते । निघण्टु.2.6. वश् वष्टि, वश्मि, उश्मसि, उश्कि, इत्यादयः ।

580 ऋतस्य योनिः (1.12.70.) देवो देवाच्या कृपा (4.3.36) ब्राह्मणा व्रतचारिणः (3.13.) इत्यादयः उपमाः ।

581 द्र.अर्चितिकर्माणः (निघ.3.14.) यज्ञनामानि (3.17).

582 शिम्बाता, शतरा शातपन्ता (ऋ.10.106.5.) सुखनामानि (निघ.3.6.1.2.3.)

583 द्र.गभीरम्, गम्भरम् । पवित्रम्, अमृतम् इत्यादयः । (निघ.1.12.61,61,82,83) सवन्त्यः इत्यादयः । निघ 1.13.नदीनामानि )



in the third section (4.3.72). Immediately after this word, the word *sipre* is listed here (4.3.73). After explaining the word *susiprah*, Yāska says the word *sipre* is explained (*Niru.6.17*). It can be supposed that the statement of Yāska is in relation to his previous commitment of the remark that "the word *sipre* will be explained later." Durga's contention is also the same, as he does not count the word *sipre* in the third section. But, comparing many recensions of the *Nighaṇṭu*, Sarup includes the word again in the third section. Sivanārāyaṇa Sāstri observes this case and refutes the inclusion of the word *sipre*, again in the third section (op.cit., p.16) on account of interpolation (or *apramānikatā*). But in the case of the word *dutaḥ* his argument does not hold good. Yāska explains the word in its first appearance; (i.e. *Niru.5.1*) and further in its second occurrence, he mentions the word *dūtaḥ* particularly, and says "the word *dūtaḥ* has been explained (*Niru.6.22*)." This shows that Yāska had accepted the repetition of the word *dūtaḥ* in a single chapter without any change whatsoever, because traditionally the list of words came down to him. This point also can be added to prove that Yāska was not the author of the *Nighaṇṭu*.

Further, it may be noted that while taking the word *vrnda* of the *Nighaṇṭu*, he places another word of that kind i.e. *vr̥ṇḍāraka* (*Niru.6.34*), which is not listed in the extant *Nighaṇṭu*. Probably, the word *vr̥ṇḍāraka* is taken from some other *Nighaṇṭu*.

On the basis of the above point, one can come to the conclusion that Yāska, the author of the *Nirukta* is neither the author nor the recompiler of the *Nighaṇṭu*, for the simple reason of the primitive and disorderly collection and classification of words in the *Nighaṇṭu*. But, one has to agree with the point of view of Sarup, that though the arrangement is not scientific, nor in many cases even systematic, it shows at least an attempt to group the words methodically. The *Nighaṇṭu*, which is the earliest known attempt in lexicography, marks the beginning of, the *kośa* literature in India. The later *kośas* have sometimes been called *Nighaṇṭavas*.



## II. NIGHAṆṬU AND SAYAṆA'S COMMENTARY ON THE ṚGVEDA

As already shown in earlier chapters, while interpreting the words listed in the *Nighaṇṭu*, Sāyaṇa quotes the *Nighaṇṭu* and the *Nirukta* many a time. But the recension of the *Nighaṇṭu*, which he quotes, differs occasionally from those of the manuscripts on which Sarup prepared and published the text of the *Nighaṇṭu*.

The differences between the two i.e. words quoted in Sāyaṇa's commentary and the words in the present edition of the *Nighaṇṭu* are given below:

1. While explaining the form *dhiya* in *RV.I.3.5*, Sāyaṇa says 'caturvim-  
saṭismkhyākeṣu medhāvināmasu *vipraḥ dhiraḥ iti pāṭhitam*. But in the edition  
of Sarup the word *vigraḥ* is listed in between the two words (*vipraḥ vigraḥ dhiraḥ*  
*Nigh.3.15.1; 2; 3*).

2. Likewise, while explaining the *RK* (*RV.I.159.1*), Sāyaṇa quotes the  
*Nighaṇṭu* as '*satra ittha*' (*Nigh.3.10.5*) but in Sarup edition *addha* is listed in  
between (i.e. *satrā addhā itthā* 3.10.3; 4; 5).

3. In *RV.III.8.5* Sāyaṇa says '*vidathaḥ savanaṁ iti yajnanāmasu pāṭhāt*.  
But in the *Nighaṇṭu* the word *nāryaḥ* is listed between the two words (*Nigh.*  
*vidathah nāryaḥ savanaṁ* 3.17.5; 6; 7).

4. While explaining the verbs listed under *arcatikarma* (*Nigh.3.14*), Sāyaṇa  
names them as *stutikarma* (e.g. *RV. VIII.19.1; I.88.6* etc.).

5. Sāyaṇa explains the word *vipaḥ* in *RV.VIII.19.33* as *stotrānāmaitat*, but  
the word is not listed in the synonyms of *stotr* in the *Nighaṇṭu* (3.16).

It may be noted that all these differences are in the words of III chapter of  
the *Nighaṇṭu*.

6. While explaining the *RK*. I.142.12, he explains the form *vepase* as a  
synonym of *rūpa*; but the word is not found in the list of *rūpaṇām* (*Nigh.3.7*).

7. Sāyaṇa while explaining the *RK*. *RV.VIII.26.24*, deals with the word  
*supsarastanaṁ*, and he says the word *supsa* belongs to *rūpanāma*; but the word  
is not listed in the *Nighaṇṭu* under the list of *rupanām*. The other word *psuḥ* is  
listed as the synonym of *rūpa* (*Nigh.3.7.7*); and Sāyaṇa explains it as *rupanāma*  
in *RV.VIII.87.5*.

8. Sāyaṇa explains the word *vartiḥ* as *grhanāmaitat yajmānasya yaj-*  
*nagrham* (I.183.4). But the word is not listed in *grhanāma* of the *Nighaṇṭu* (3.4).

9. While dealing with the *RK*. *RV.IV.17.16*, he explains the word *avata* as  
*kūpa* and quotes the *Nighaṇṭu* as *avata iti kūpanāma avataḥ 'avataḥ krivih'*  
(*Nigh.3.23.7*) *iti kūpanāmasu pāṭhat*. But the word *avata* is not listed in the text  
of Sarup.

However, if we compare these differences with the recension of a *Nighaṇṭu*  
called *sikṣācatuṣṭaya* which is marked as 'BK<sup>2</sup>' by Sarup in the preface of his



edition, we find some similarity with Sayana's quotation from the *Nighaṇṭu*.

### Yaska and Sayana: About the Interpretation of words:

As Yaska did, Sayana often gives two or more alternative optional sense to the same word. But, it is only a probability that Yaska with all the appliances at his command, was able to ascertain the sense of many words. Scholars like Sayana, who lived nearly two thousand years later did not have the ancient means, like *Nighaṇṭu* and *Nirukta*. Hence, Sayana is sometimes found to depart from Yaska. To put in the words of Macdonell, "we arrive at the dilemma that either the old interpreter is wrong or the later one does not follow the tradition. There are many instances in which Sayana, independently of Yāska gives a variety of inconsistent explanation of a word, both in interpreting a single passage or in commenting of different passages<sup>584</sup>."

584 Macdonell : *A History of Sanskrit Literature* (1972), pp. 60-61.



## CHAPTER - VIII

### I. THE WORDS OF THE NIGHANTU AND THEIR USAGE IN LATER LITERATURE

Here are some select form of words from the *Nighaṇṭu* in point of view of their use in later literature. The words of *Nighaṇṭu* are compared with the words listed in *Amarakosa* separately.

1. *Tamasvatī*: The form is listed as the synonym of *Nigh*. (1.7.15); but, it is not used in the sense assigned. In *AV.* (XIX.47.2), the form is used in the sense of 'gloomy.' *Tamasvini* is listed in *Amarakosa*.

2. *Sokī*: The word is listed in the list of *Nigh*. (1.7.19). It does not occur even in classical literature. It may be deleted from the list.

3. *Dyuh*: The form is listed in *aharnamani* (1.9.2). It is not found even in later literature. It may be deleted from the list.

4. *Bekurā*: The word is listed in *Vāṇṇāmāni* (1.11.57). The form does not occur anywhere. However, the form *bekuri* occurs in *TS.*; in the sense of 'playing a musical instrument' said of *Apsaras*.

5. *Burburam*: (*Nigh*.1.12.22 *undekanāmāni*): The word does not occur in Sanskrit literature. It can be deleted from the list.

6. *Sukṣema* (*Nigh*.1.12.23): Though it is listed as synonym of water, it is not used anywhere in Sanskrit literature, It may be deleted from the list.

7. *Kasaḥ* (*Nigh*.1.12.17): The word is not used in the sense of water. It occurs in *T.Bra.* (I.4.8.3) in the sense of 'motion.'

8. *Yahaḥ* (*Nigh*.1.12.42;2.9.18): The word is not used in Sanskrit literature. It may be deleted from the list.

9. *Svrtikam*: (*Nigh*.1.12.58): The word does not occur even in later Sanskrit literature. It may be deleted from the list.

10. *Nīram* (*Nigh*.1.12.72): The word does not occur in the *Vedas*; but, it occurs in later Sanskrit literature, in the sense of water. The word may be of Dravidian origin.

11. *Ambu* (*Nigh*.1.12.91): The word does not occur in the *Vedas*; but, it occurs in the *Mahābhārata* and other literature, in the sense of water.

12. *Toyam* (*Nigh*.1.12.92): The word does not occur in the *Vedas*. It occurs in the *Manusmṛti*, *Mahābhārata* and other literature.

13. *Jalam* (*Nigh*.1.12.99): The word does not occur in the *Vedas*; it occurs in the *Mahābhārata* and other literature.



14. The following twelve forms which are listed as the synonyms of river, are not found even in later Sanskrit literature: (1) *vadhvaḥ*, (2) *urvyāḥ*, (3) *iravatyāḥ*, (4) *pārvatyāḥ*, (5) *sravantyāḥ*, (6) *ūrjasvatyāḥ*, (7) *payasvatyāḥ*, (8) *tarasvatyāḥ*, (9) *sarasvatyāḥ*, (10) *harasvatyāḥ*, (11) *rodhasvatyag*, (12) *bhāsvatyāḥ* (*Nigh.1.13.16, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34*).

15. *Veṣaḥ* (*Nigh.2.1.4*) : The form does not occur in the *Vedas* but the other form *veṣa* occurs in *Vs* in the sense of work, activity etc.

16. *Takma* (*Nigh.2.2.5*) : The word is listed in the list of *apatyanāma*. It form *takman* occurs in the *AV*, but not used in the sense assigned.

17. *Kṣpati* (*Nigh.2.4.10*) : The form does not occur anywhere in Sanskrit literature. *Kṣipati* is given as another reading by Devaraja. It is also not found in the *Vedas*.

18. *Vargaḥ* (*Nigh.2.9.20*) : The word is not used in the *Vedas*. But, it occurs in *kauṣītaki upaniṣad* in the sense of 'removal.'

19. *Syndrāsaḥ* (*Nigh.2.9.27*) : The form does not occur anywhere in Sanskrit literature. However, the form *syndra* occurs in the *RV*. in the sense of 'running,' 'swift' etc.

20. *Ehaḥ* (*Nigh.2.13.6 balanāma*) : The word does not occur anywhere else. But Devaraja gives the word *anehas* as an illustration to it (*RV.IX.61.22*). Sayana interpretes the form *anehas* as *apāpāḥ*.

21. *Tapuṣi* (*Nigh.2.13.8 kupanāma*) : The word does not occur. However, the other form *tapusi* occurs in the *RV*. (*III.30.17; VI.52.3*). It is used in the sense of a 'burning weapon.' Yaska in his *Nirukta* (6.3) explains the word *tapuṣi*, dealing with the *RK.RV.III.30.17*. He says 'it is from the root *tap* to heat.'

22. *Sacivit* (*Nigh.2.15.22*). The form does not occur even in later literature. It may be deleted from the list.

23. *Tajat* (*Nigh.2.15.24 kṣipranāmāni*) : The indclinable occurs in *AV*. *VIII.8.3*.

24. *Ākṛṇḍe* (*Nigh.2.17.6 samgrāmanāmāni*) : The form does not occur in the *Vedas*. However, the other form *ākṛṇḍa* occurs in *AV*. in the sense of 'war-cry.'

25. *Samkhye* (*Nigh.2.17.27*) : The form does not occur in the *Vedas*. But it occurs in later literature (e.g. *Bhagavadgītā* 1.47).

26. *Saṁyuge* (*Nigh.2.17.29*) : The form does not occur in the *Vedas*. However, it occurs in the *Mahābhārata* and other literature.

27. The following terms are not found even in later literature. They may be deleted from the list: (1) *mimiddhi*, (2) *ririddhi* (*Nigh.3.19.7; 9*), (3) *rihvā*, (4) *rikvā*, (5) *ṛbhvāḥ* (*Nigh.3.24.3, 5, 6*).

28. *Jalpati* (*Nigh.3.14.44 gatikarmāṇaḥ*) : The word does not occur in the



*Vedas*; but the *jalpih* occurs in the *RV.* VIII.48.14; X.82.7; in the sense of 'talk'.

29. *Ahnaya* (*Nigh.3.27.6 puraṇanāmaṇi*) : The indiclinable does not occur in the *Vedas*. The form occurs in the *Mahābhārata*, *Kumārasambhava* (5.86), *Raghuvamśa* etc. It is not used in the sense 'speedily', 'instantly.'

30. The following forms in the *dyavāprthivi-namadheyāni* (3.30.1, 6, 9, 17) i.e. *svadhe*, *ambhasi*, *sadasī*, *parsvau* do not occur even in classical Sanskrit literature. These word may be deleted from the list.

The forms, which are not found in the extant *Vedas* were probably used in the lost recensions of the *Vedas*. In the *Atharvaveda - Parisiṣṭa* there is a section called *caraṇavyuha* (A.V.P.p.224). There it is said that *Ṛgveda* has seven recensions (i.e. *asvalayana*, *sankhayana*, *sadhyayana*, *sakala*, *bhaskala* and *audumbara*). The *Yajurveda* has twenty four ; *Sāmaveda*, one thousand and *Atharvaveda* or *Brahmaveda* has nine recensions respectively. But very few recensions have come down to us<sup>585</sup>.

(1) *Ṛgveda*: Only the two schools of the *sākala*s and the *Bāskala*s come into consideration. The text handed down to us which has a collection of 1,028 hymns and divided into ten *maṇḍalas* is the recension of the *sākala* school.

(2) *Yajurveda*: It is in a two fold form: the black and white *yajus*. Three different recensions of the black *yajus* are known to us; which is known as *Taittirīya Saṁhita*, the other the *Kāthaka* which belongs to the school of *charakas*, and another *Maitrayaṇi Saṁhita* in the recension of *Maitrāyaṇa* school. The recensions of the white *yajus* bear the names of the *kaṇvas* and of the *mādhyandinas*, however, they differ very little from each other, and are called *vajasaneyi-saṁhita*.

(3) *Sāmaveda*: It has come down to us in two recensions: one of which

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585 For details, the following books may be referred to:

(1) A.A. Macdonell: *A History of Sanskrit Literature* (Delhi, 1972), pp. 39, 174, 137, 187.

(2) M. Winternitz : *A History of Indian Literature*, Vol.I, (Delhi, 1972), pp. 57-148.

(3) Ramachandra Ghosh : *A Brief Survey of Ancient Sanskrit Literature* (Delhi, 1977), pp.3, 9, 11.

(4) H.P. Venkatarao (Ed.) *Ṛgveda Saṁhita* (Kannada) Vol.I, (Mysore, 1948).

(5) N.S. Anantarangāchar : *Vaidikasāhitya Caritre* (Kannada), (Mysore, 1968).



belongs to the school of Rāṇayaniyas and the other to that of the Kauthumas.

(4) Atharvaveda: It is extant in the recensions of two different schools, i.e. Śaunaka and Paippalāda. The generally known Samhita belongs to the school of the Śaunakas.

## II. WORDS OF NIGHAṆṬU AND AMARAKOŚA : A COMPARATIVE STUDY

It has been already seen that many lists of synonyms are included in the Nighaṇṭu; thus, it may be considered to be the ancestor of the later lexicographical works. But, whereas the Nighaṇṭu contains not only nominal forms but also verbal forms, the later kośas restrict themselves to the nominal forms and indicinables only. Further, as Keith observes: "The Nighaṇṭu confined itself to the Vedas, whereas the Kośas dealt with words in classical literature."<sup>1</sup> The kośas are composed in verse unlike the Nighaṇṭu of Vedic age, so that they could be committed to memory with comparative ease.<sup>2</sup>

In the later period, collection of words pertaining to medical herbs are called Nighaṇṭus. One of those is called Dhanvantari Nighaṇṭu. The author of this Nighaṇṭu, as the very name suggests, is Dhanvantari. After Dhanvantari Nighaṇṭu, in chronological order there comes the Madanapāla Nighaṇṭu. The author of this small treatise is king Madanapāla. After this Nighaṇṭu, there comes the Rāja Nighaṇṭu; its author is Narahari Pandit. After this, the Nighaṇṭu Śeṣa of Ācārya Hemaçandra and other works are written.<sup>3</sup>

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1. A.B. Keith: History of Classical Sanskrit Literature. Delhi, p.412.
  2. Cf. Amarakośa, Adyar Library and Research Centre, Madras, Eng. Intro. p. xvii, 1971.
  3. Ācārya Hemaçandra's Nighaṇṭu Śeṣa (Ed.) Eng. Intro. L.D. Series, Ahmedabad, 1968.



These Nighaṇṭus throw light on the hidden meaning of the terms denoting different things of the vegetable kingdom. It was so believed that the knowledge of a physician remains incomplete without the study of Ayurvedic Nighaṇṭu. According to Āçārya Hemaçandra, Nighaṇṭu means a collection of nouns.<sup>4</sup>

These Nighaṇṭus are no way concerned with our Vedic Nighaṇṭu. The relation and development of Vedic Nighaṇṭu can be seen only in the later kośa literature. There is an enumeration of twenty six kośas and authors of laxicons among whom 'amara' is called sanātana<sup>5</sup> Amarakośa is currently very popularly used.

In the following pages, the number of words of the Nighaṇṭu, as well as of the words listed in Amarakośa is stated and the common words are given in a tabular form, to understand through a comparative study, whether the Vedic words come down through the ages with the same meaning, in which they were listed in the Nighaṇṭu. For this study, the synonyms of words listed in the first three chapters of the Nighaṇṭu are considered.

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4. Kalpadrumakośa, Eng. Intro., Gaekwad's Oriental Series, No. VLIII, Vol. 1.
  5. Amarakośa, Adyar Library Ed., Eng. Intro., p.















